\$3.00 PER YEAR IN ADVANCE 1

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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CHICAGO, OCTOBER 2, 1869.

VOL. VII.—NO. 2

Literary Department.

ed by the spirit of ADA ISAACS MEXER, and the mediumship of Miss Juliana Schotpe

What is it! The foam of a treatherons wave, That swiftly is hurled to its untimely grave; An irebriation of want and of guile, That goadeth the heart with its fixedish smile.

That goodeth the heart with its fixedsh smile.
At times it is bought—and at times it is sold—
For wirter, or boose, or surry gold:
And its glory indeed may to found everywhere,
As a head-shoot eleotes that a bero sleeps there.
Deeds black and unboly have borrowed her same,
Are, baseness and crime, and a life full of shame;
While unboly thoughts by her toufired were lit,
That as ghosts, through the abit of her grand
now file.

Tis the dangerous rush of the lava's swift hurl,

And we put all at stake in this deeperate play, Agd we plod in our madness this perilous way, Till conscience reproaches us (righteous and just,) And backward we gaze with shame and disgret.

Ah! the foretasts was sweet—is reflection the same! No; bitter its sting and far greater the stain, And well I remember the hours of removes When a vision would rise in the shape of a corse.

And onward it awept o'er life's glittering steen, With its fair, dazzling light and its shadows bet Whou it struck in its rolley full many a your Of pain and of pleasure, of hope and if fear.

Or in soul I would walk to that bright land of love When the dim gleams I caught of those regions abo And feastic, in anguish half muttered a prayer For a baim to my bhart with its passions severe.

Thou knowest, oh God! that my soul, as I weep, Is as pure as the waters that roll o'er the deep; Thou knowest, and here at Thy bar I now lay The crime of my soul, and her innocent sway.

bave come to the Father, with my wrong and my in thy peace giving bosom my passions to still; dibers let me dream as in days gone before— t me linger, oh Father! and a child be once more.

Oh! I know that for gold and a worthless renown, I have crushed with my feet a most glorious crown-Such crowns as are worn by the angels of light, That sparkle in Juda's proud temple so bright.

me rest from the tumults that blighted the past,
whose very joys a bleak halo it cast;
repentence, oh Father, and tears that now flow,
sh the purple stain white as the white driven ancw.

Oh, listen dear Father! ere hope doth forsake, And envelope! in darkness my soul doth awake, If indeed Thou art love, as 'tis said. do import One spark of Thy hiss to my still bleeding heart.

Hark! what's berne on the breezes along? The slovely refrain from a balm-breathing song, And it dries all my, tears as coraptured I list— It has fanned my pale check and my brow-it has kiss

And a spirit's breath sweeps o'er a love-lighted plain, And I feel as in childhood Bis presence again, Whose brow torer darkened, whose love never stept, And who vigitant watch o'er His lost child has kept.

And again those low-swelling and gentle accords Sound afar, as a message of heavenly words, Comeall je that are laden with sorrow and care, To the home of your Father, His blessing to share.

Ob, this light-dooded plane! but my lips are too weak To describe this fair morn with a blush on her cheek, And to praise Him the King of all kings, who gave rest To my long erring soul—in the land of the blest. n, Texas, Aug. 30, 1869.

THE PLANCHETTE MYSTERY. RY OF A FLOATING, AMBIENT MENTALITY

It is supposed by those who hold this theory, or rather hypothesis, that the assumed floating, ambient mentality is an aggregate emanation from the minds of those present in the circle; that this mentality is clothed, by some mysterious process, with a force analogous to what it possesses in the living orgasism, by which force it is enabled, under certain conditions, to move physical bodies, and write or otherwise express its thoughts; and that in its expression of the combined intelligence of the circle, it generally follows the strongest mind, or the mind that is best qualified or conditioned to give current to the thought. Although the writer of the interesting article, entitled, "Planchette in a New Character," in Futnam's Monthly for December, 1885, disclusing at the commencement of his incubration, all theories on the subject, yet, sites collating, his facts, he shows a doc ded leaning to the forgoing theory as the nearest approach to a satisfactory explanation. "Floating, combined intelligence brought to bear upon an inanimate object," "active in tellectual principle affoat in the circumambient aft," are the expressions be uses as probably affording wome light on the subject. This is a thought on which, as concerns its main features, many others have rested, not only in this country but in Europe, especially in Englasd, as I

am told by a friend who recently visited several sections of Great Britain, where forms of these materious phenomena provail.

The first difficulty that stands in the way of this hypothesis is that it supposes a thing which it true is quite as mysterious and linex.

sections of Great Britain, where forms of these mysterious phenomens prevail.

The first difficulty that stands in the way of this hypothesis is, that it supposes a thing which, it true, is quite as mysterious and inexplicable as the mystery which it purports to explain. How is it that an "intellectual principle" it in detach itself from an intellectual being, of whose personality it formed the chiefingredient, and become an outside, objective, "floating" and "circumambient" entire, with a capacity of thinking, willing, acting, and expressing thought in which the original possessor of the emanated principle often has no conscious participation? And after you have told us this, then tell us how the intellectual principle, not only of one, but of several persons can emante from them, become floating and ambient, and then, losing separate identity, conjoin and form one active communicating agent with the powers aforesaid? And after you have removed from these mere assumptions the aspect of physical and moral impossibility, you will have another task to perform, and that is, to show us now this emanated, "combined," "floating,"circumambiont," intelligence can sometimes assume an indiffusal and seemingly personal character of its own, totally distinct from, and, in some features, even antagnoside to, all the characters in the circle in which it is supposed to the circle in which it covers the whole ground of that mystery. Even, therefore, should be considerable to controlling influence of the mind of the indicator of the circle reproducing itself in expression, as explaining that part of the phenomena exhibit characteriaties which are sur generis, and can not possibly have been derived from the mieds of the circle?"

That phenomena of the latter class are sometimes exhibited is not only proved by many other facts that might be cited, but is clearly exemplified by this same writer in Putnam's Magazine. Th

it; and sgain: 'You asks and I answers, because I am here.' * *
"Again, on being remonstrated with for illiteracy, it defended itself by eaying: 'I always was a bad speler' (atc); an orthographical blunder that no one in the room was capable of making. But on the whole, our Planchette is a scientific and cultivated intelligence, of more than average or determined it may and occasionally quote incorrectly; I must even conjects that there are moments whon its usual elegance of diction tapses into sleng terms and abrupt contradictions. But, atter all, though we faster ourselves that as a family we contain rather more than ordinary intelligence, still it is more than a match for us."

whon its numal elegance of diction lapses into alsony terms and abropt contralctions. But, atter all, though we flatter ourselves that as a family we contain rather more than ordinary intelligence, attill it is more than a match for as."

Who can fail to perceive, from these quotations and admissions, the marked and distinctive individuality of the intelligence that was here manifested, as being of itself totally fafail to the idea of derivation from the circle?

But not only was this intelligence distinctive, but in several instances even antagonistic to that exising in the circle, as in the case reported as follows:

"Some one destring to posse this ready writer."

"Some one destring to posse this ready writer. "Some one destring to posse this ready writer. In the water produced by conglomeration of leebergs."

Objection was made that the warmth of the waters of the snatural phenomenon rather contradicted this original view of the asplect; to which Planchette tritely responded: "Friction produces heat." But how does friction produce heat in this case? But the Guif Stream flows North; how, libro, can the feebergs accumulate at its source? was the pure was ignorant of first principles. But the Guif Stream flows North; how, libro, can the feebergs accumulate at its source? was the bottle poles as at the North, ignorant pursued the undamanyed. "You've got me there, unless it flows underground," yas the cool and mexpected retort; and it wound up by declaring, sensiol), that, after all, "it is a meeting of the North and South Atlantic currents, which collide,

and the eddle (sic) rups Northward. [At another time], on being twice interrogated in regard to a subject, it replied tarly: 'I hast to be asked if I am sure of a fact."

Now, what could have been 'this intelligence which thus insisted upon preserving and asserting its individuality to distinctly as to forbid all reasonable hypothesis of a compounded derivation from the minds of the circle, even were such a thing possible? A fairy, perhaps, snugly coulded up under the board so as to clude observation. Friend "Clarkey," try again for surely this time you are a little befored, or else the present write is more so.

"TO DAIMONION" (THE DEMON.)

There was published, several years ago, by Gould & Lincoln, Boston, a little work, entitled: "To DAISONON, on THE SPIRITROM. MICHOLEM PROFESSION, NO THE SPIRITROM MICHOLEM PROFESSION, NO THE SPIRITROM PROFESSION, AND THE SPIRITROM PROFESSION. THE SPIRITROM PROFESSION PROFESSION. THE SPIRITROM PROFESSION PROFESSION. THE SPIRITROM PROFESSION PROFESSION

For what man of virtue is there who does not city.

know that those souls which are severed from their fleshy bodies in battles, by the sword, are received by the ether, that purest of elements, and soined to that coapany which are placed among the stars; that they become good demons and their potentity afterward?"—I describes, Wars of the Jews, B. VI., chap 1, sec. 5.

Hissod and many others might be quoted to the same purpose; but let this suffice as to the character and origin of these demons; and it may suffice also for the theory of "to Daimont on," as to the particular mystery here to be explained.

IT IS SOME PRINCIPLE OF NATURE AS YET

IT IS SOME PRINCIPLE OF NATURE AS YET UNEXONN.

If there is any wisdom in this theory, it is so profound that we "don tsee it." It looks were, much to us as though this amounted-only to the saying that "all we know about the mystery is, that it is unakalmen; all the explanation that we can give of it is, that it is inexplicable; and that the only theory of it is, 'that it has no theory." Thus it leaves the matter just where it was before, and we should not have deemed this saying worthy of the slightest notice, had we not heard and read so much grave discussion on the subject, criticising almost every other, theory, and then concluding with the complacent announcement of the writer's or speaker's theory as superior to all others, that "it is some principle or face of nature de sjet unknown?"

Continued sett week.

A VIRGINIA GHOST

Continued next week.

A VIRGINIA GIJOST:

Remarkable Affair - Unaccountable Disturbances—The Case in Couri-Testimony of a Catholic Priest—He Belleves the Causes Supernatural.

From the Richmool Enquirer and Examiner, Sept. 17.

A most remarkable case was tried on Wednesday in the Hustings court. The prisoner, Mrs. Fanny Byggett, who is a very respectable lady, apparently alrott 59 years of size, was, during the whole trial (which lasted until 6 n. M., cool, dignified, and relf-posessed. Col. Jenkins, the commonwealth's attorney, prosecuted, and A. Moise, Jr., East, defended. The prosecutor was Mr. Chiles, master machinals, at the Chessapsace and Obio raitroad, and a highly respectable gentleman. It will be recoileded that 16st—My, great exclusions, and a highly respectable gentleman. It will be recoileded that 16st—My, great exclusion in the commonwealth's attention of the college of the colle

jury, amount of detection and very intengent, and of education and very intengent, age, and officiates as a priest at St. Feter's cather of the control of the contrary, the winesses on both sides testified that there had never been any difficulty or unpleasant there had never been any difficulty or unpleasant there had never been any difficulty or unpleasant next door to Mr. Chile's, but separated by some after or Mr. Chile's, but separated by some after or six yards. Quite a sharp shroulsh took place between Col. Jenkins and Mr. Molse, on the attempt finade by Col. Jenkins to let the detectives give their conclusions to the jury as to the guit of Mrs. Baughett, Mr. Molse denying that their conclusions to the pury as to the guit of Mrs. Baughett, Mr. Molse denying that their conclusions of the branch of the conclusions of the pury as to the guit of detectives. The denomenent of this strange trial, was an sequital, without the jury leaving the hox.

Name and the conclusion of the trial, Mrs. Baggett ex-hibited her right band to the jury, which was so disabled by a wound, that it was evident that she could not throw a rock ten yards, and the rock al-leged to have been known by her, much have been thrown 50 of 9 yards; so that the matter still re-mains a profound mystery, and the trial has rather increased than olimished the popular excitement could not throw a rock ten yards, and the rock al-leged to have been thrown by her, mag have been thrown 50 or 60 yards; so that the matter still re-mains a profound unjeter, and the trial has rather con the subject.

Mr. Beggett is a graduate of a Catholic college, and is a greateman of education and intelligence, and is as do be a very plone young man. Miss Baggett is also a very intelligent and highly edu-cated young lady.

The case u, strogether, one of the most remark-ship that has ever even before the courts of this

from the Richmond Engalver and Examiner, Sept. 20.

In our Saturday's issue we published a report of the trial of Mrs. Fanny Baggett before the Hustings court of this city, on the charge of having the Mrs. W. R. Chiles, by ringery his door, and the many of the Mrs. Fanny Baggett before the Hustings court of this city, on the charge of having the Mrs. R. Chiles, by ringery his door, ling the windows thereof. We were put in possession, Saturday, of some additional particulars, which add to the mystery with which the affair is aurounded. It appears that the ringing of the door beil commenced on the Tith of April, and lasted about ten days, it was rong frequently and whenly dwring each of these days except on the second or third day of the ringing, and then there were frequent raps on the front door. The rapping was kept up and it the bell was rung or the raps were heard.

When the ringing and repons created, the furniture of the raps was not at the door, either when the bell was rung or the raps were heard.

When the ringing and repons created, the furniture was kept up-to about the days, when the throwing of alones commenced. They fell all around and about the house, and everal windows were broken. The stone-throwing reached its climax about the 2th of May, at which time the amonyance was so great that Mr. Chies has suffered no amonyance since the state of their investigation was the arrest of Mrs. Barrett, who was read on by the mayor and acquitted by the Hustings court. We are informed that Mr. Chiles has suffered no amonyance since about the let of June. The salar is a very mysterious one, and some persons are firmly of the opinion that the datartances were caused by eugernatural agency.

Department Of Bris 3nd Sciences.

Phenomena of the Solar System

Phenomena of the Solar System.

With the discovery of the solar spectrum, the improved apparatus for observing and recording magnetic and electric disturbances, and the determination of the character of auroral lights, many phenomena, once inexplicable by any but the widest and most baseless theories, have come to be distinctly understood, and, in view of their having occurred a regular interrals, their recurrence can be forefold with almost positive accuracy. The sum was once supposed to be fixed in its position; but genero has remained on the fixed in its position; but genero has remained on the fixed in its position; but genero has demandated that it has a wonderfully raphened on the fixed of the solar spectrum. The sum has been described as a body of great density, glowing with intense hear, but schence has discovered that its density is but little greater than water; and the solar spectrum, the most invaluable of all recent discoveries, has shown that it is surrounded with an atmosphere of burning hydrogen, while powerful telescopes, assisted by photography, show us that this condustion is so vinlent as to send forth lambent fames thousands of failes in length. These facts being known, may be regarded as progressive steps toward the explanation of the nature of the spots upon the sum, and their effect upon the sufficiently of the summand cheft discovering at the carting and here ignet is rapidly dawning, since it has been observed that the appearance of creat spots on the suff is always to decident with magnetic storms, airoral displays, and general electric disturbances up on the earth. On the last of September, 1820, astronomers at Oxford and at London simultaneously observed intersely by gift spots upon the sum, and delivers of at the same time the register as keeps indicate and the rate of at least seven thousand as less instruct.

insegnate storms, antoral displays, and reneral electric disturbances up on the earth. On the last of September, 1850, and when a superior and the last of September, 1850, and when a superior and the last of September, 1850, and when a last of September, 1850, and when a last of September, 1850, and when a last of the last seven the last of the last seven the san traveling at the rate of at least seven the usuand miles a minute. At the same time the register at, Kew indicated a great magnetic storm: and it was afterwards ascertained that, all over the world there were freat magnetic and electric disturbances. In Norway, telegraphic machinery was set one freat magnetic disturbances was followed by a same. During the night splectida nurbral displays were visible in b. th hemisphers. Repeated observations have now fully established the connection between these solar phenomena and the magnetic disturbances upon the earth. Now the appearance of large and numerous spots upon the sun has been observed to follow the same haw of periodicity, while, strange to say, great social and political revolutions have, since the observance of these phenomena taken phenomena by the presentation of these phenomena taken phenomena is gain in 1850 they were coincident with the Italian revolution; and now a writer in the London Spectator, predicting their occurrence in 1870, asks if we may not anticipate in the London Spectator, predicting their occurrence in 1870, asks if we may not anticipate in the London Spectator, predicting their occurrence in 1870, asks if we may not anticipate in the London Spectator, predicting their occurrence in 1870, asks if we may not anticipate to these of 1848 and 1850, the truth of the theory may be considered as supported by strong evidence.—Applatons' Journal.

237 A sailor exhorting at a prayer-meeting in a London chapel, said that on dark, storay nights, while on the sya, he had often been com-forted by that beautiful passage of scripture, "A faint heart never won a fair lady,"

The world stands ready to supply us with an abundance of food, fuel, shelter, and clothing in exchange for the results of our own labor, and it is alleged that we shall be ruined by such an abundance, if imported.

Pacific Department.

BY.....BENJAMIN TODI

SPIRIT MISSIONARIES.

SPIRIT MISSIONARIES.

Wonderful Tests in an Obscure Place.
One grand reason why Spiritualism has spread rith such unparalleled rapidity, and during the hort space of fwenty-one years, has circumaristed nearly the entire globe, finding its way to be by-places of the earth, arises from the fact sait it has not depended entirely upon the agency human belogs in the form. On the contrary, nose out of the form, have been the most active gents, and most thoroughly done the missionary rork.

agenta, and most thoroughily done the missionary work.

In the spread of the Christian religion, they have had to depend upon those in the form entirely, prepared, sent abroad and sustained, at great expense. We know that they claim that the Holy Ghost is out on the work of evangelizing the world, "operating unspent," but we could never discover that His operations were very extensive. We never hear of His being out at large where the toillies, struggling millions of human beings are performing the trying tasks of human life. On the other hand, He is very exclusive in his associations, wishing prayer-meetings. Sunday schools, camp-meetings, tract associations, and such line.

socistions, washing prayer-meetings, stands, shools, camp-meetings, tract associations, and such like.

We never heard that his godly highness visited Yackaman valley, away in the wilds of Washington territory. But the spirits did, and, although they found but one family there, they thought them worthy of instruction in spiritual things, and of coulse demonstrations that man lire's beyond the grave. Yackaman valley is indeed an out of-the-way place, for it cannot so much as boast of a puble high-way, but the family residing there, have to depend upon a trail over the mountans, and pack-animals, as their means of conveyance.

F.M. Thorp is the gentleman who resides there with his family. Something like a year or two ago, his little son met with an accident whereby his arm was broken. Having he surgest one care, the father bound up the arm as best he could, placing a leather bandage on the outside, confined withings to keep the broken limb to live place. Scarcely had the members of the family left there are the confined without the surface was suddenly removed, and violently thrown across the room. The father on returning and finding the bandage removed, accused the boy of having removed it, and childed him somewhat harshly for having done so. But the boy desident in the family, and was accidentally killed, and continued the family, and was accidentally killed,

awing removed it, and childed him somewhat thip for having done so. But the boy denied ng done it, and said that a man, formerly a fent in the family, and was accidentally killed, gullty of performing the deed.

the bandage was replaced and a watch was set, as soon as their faces were turned for a most offer the secreted, and a new one would have esupplied.

twice it was secreted, and a new one would have to be sapplied.

Boon after this mysterious affair occurre d. a little daugater of Mrs. Thorp beckme-entranced and through her he could readily converse with the man whom he supposed to be dead. From that time forward, test after test was given until the whole family became spiritualists.

Just tell us who, ye Divine keepers (called clergy) of that grand menageric of self-contradictions, called Father, Son and Holy Ghost, three persons, and yet only one, ever converted a family to the Christian religion with human sgency.

Satan Among the Spiritualists, and devils may propose, but circumse, for which reason "The best laid schemes o' mice an' men "Qang aft agies."

In my last report, I proposed to report to you hat I thought of Mr. Finney, the Spiritual lectur-In my last report, I proposed to report to you what I thought of Mr. Finney, the Spiritual lecturer, but for reasons not interesting to your readers, I have failed to do so. But this, I may estac, Mr. Finney stands square on the Independent Satanic platform, without a demuring "if" or "but." He wages an unconditional warfare against the musty worm-eaten theology of the past; and manfully claims for himself, and all, the deepest, highest, and widest research in the areas of experimentive and speculative science and philosophy; and the freest expression of our maturest thoughts. He speaks rapidly, and his language manifests an intimate acquaint unce with physical and meta-physical literature; indeed, too much so for the average culture and comprehension of his audience. Miss. Eliza, Hove Fuller followed Mr. Finney in the lecture field, and assumed the responsibility of representing Spiritualism in a hall of her own hiring. This is a risky experiment, for, though she draws large audiences, ale falls to draw large, collections; not because, as in Mr. Finney's case, she rises above the comprehension of her audience, but because they are not willing to pay for spiritual food on any terms. Miss Fuller is embarked, soul and body in the Spiritual cause, and perseveringly labors for its advancement.

is a runer is embarace, soon and also dooly in the printual cause, and perseveringly labors for its ad-ancement.

Here is also a meeting instituted for free discusion, called the "Indied and Spiritual Lyceum," he conductors and projectors of this institution to only two individuals, who believing a need existion that the constitution of the constitution of the constitution of the sout's immortality, and that spiritude in the sout's immortality, and that spiritude of the sout's immortality, and the spiritude of the sout's immortality, and that spiritude of the sout's immortality, and the spiritude of the sout's immortality and spiritude of the spiritude of the spiritude in spiritude in setting are allowed in Excelsion and the spiritude meetings are allowed in Excelsion and the spiritude and s

or any other man, are respectfully invited to participate."
Spiritualism and the immortality of the soul
seemed to be the absorbing subjects of debate.
The Infide clement seems to carry the most
weight, and Spiritualists are not using their most
effective weapons in the controversy. And I, poor
devil as I am aim ashamed of the uncentienantly and
discourteous behavior of one or two who profess
to be liberal. The purpose is a laudable one, but
should got be the medium to gratify personal
spices.. To show you the spirit of the controversy
and what the skeptical part have to say for them.

by one of the projectors of the institution, Mr.
Mackie, Mr. Battersly, the other gentleman is
chalrans and seems earnest in the pursuit of truth.
Miss Faller performed the rite of marriage after
her lecture on Thursday evening, Aug. 1st. The
gentleman had been divorced only, three days before. Can Chicago beat that? But I must draw
to a close, and in sulphurous affection I am the
devoted friend of the friends of

SATAN. JR. SATAN, JR.

The Bostrum.

SPIRITISM.

Duiline of the Lecture on Spiritualism,— Delivered in the First Baptist Church, Memphis, Sabbath Evening, March 29th, 1868, by Rev. J. R. Graves.

As we approach the close of this dispensation, the opinion generally prevails that religion will spread over the whole earth, "as the waters over the great deep"—that the leopard and the kid shall lie down tog-ther, that peace and good will shall reign throughout the whole world, and man's inhumanity, and cruelty, and wickedness cease forever. This opinion exactly contradicts the teachings of the Savior and his appelles, in reference of the latter days. According to their teachings, scotling infidelity will abound, and mocking and denying God's truth Shall prevail myreand more, as the glorious period of the Savior's second advent approaches. In proof of this, turn and read Faul's 2nd Epistle to Timothy, the 5rd, and a portion of the 4th chapters. [He here read the same]. The choir than sang—

"Boftly fade the twilight hours," etc,

After which the speaker said:

This is the most solemn hour of my life.—There are men in this house whose immortal destinies may be determined by the manner is which the subject shall be treated. They may be led to reject God's Hely Word, and receive instead the doctrines of demons—"of devilis," or they may be induced to discard the latter, and cling foodly, and affectionately, with the arms of faith, to the former. May God grant to bless these services to his own glory and the good of this people.

Bothren, Leall who believe in the power of rayer and in the petition, that God will this night bless his truth, for we have met to night to battle with error in its strongest form. Let us pray. [Here a most fervent, and devout prayer was offered.] After singing by the cheir, the preacher announced as his text, 2nd Thess, ii.11, 12.

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be danned who believed not the ruth, but had pleasure in unrighteousness." Feloved, believe not every spirit, but try the pittle whether they are oftoid: because many failed to the strong that it is that spirit of Antichrist, whereof ye have heard that st. should come: and even now already is it in the world."—I John iv. 1-3. He then spoke substantially, as follows:

The doctrine of my text is, that God will send strong delusions unon the worldly, the sinner, the ungodly, and leave them to believe a lie, because they rice dan will not believe his truth. Of these delusions, Spiritism—commonly called Spiritualism—si one of the chiel. It was shown on last Sabbath evening that Spiritism was introduced into this country a few years ago by the Misses Fox. It has spread rapidly, and has its votaries in almost every city and hamlet in this broad land of ours. It has at length assumed the phase of a new religion, and styles itself "Free Caristianity," but should be called "Free Religion," aft denies the teachings

leavers of this new tength.

In What is Spiritism—improperly called "Spiritualism."

It is that aystem which teaches that the living may and do, under certain crrcumstances, have communication with the spirits of the departed.

It is spreading with great rapidity. It claims already four mill one of believers in this country—and, as a religion, not a half score years of age.

It is spreading with great rapidity. It claims already four mill one of believers in this country—and, as a religion, not a half score years of age.

It is greating with great rapidity. It claims already four mill one of the ignorant, the victous, and the unlearned alone, but acholars and philosophers, statesmen, and near of the learned professions, swell its ranks. Some who were once ministers of religion are now preaching it, and thousands of the members of our clurches openly or secretly believe it. It is gaining alherents to day among the better class of our citizens—our merchants, lawyers, and physicians.

How may we account for its rapid apread? It gratifies the curiosity—universal in the human breast—to know more than the Bible reveals of the world beyond. The Word of God was not given to satisfy our curiosity. It is accounted one of its mysteries that it reveals so little beyond the fact of a future and endless state of being. To many thoughtful and even devout minds this has been a sore trial. It has required all their grace of submission to acquiesce in this characteristic of revelation. They have carried a hundred questions to the Bible, and sought in vain for an answer to one of them. How did John Foster chafe, agonize, almost rebel under this limitation of our knowledge on a subject in which our interest is so fingnee and personal! That "dark frontier," how did how walk out to its very verge and stand there pazing in the darkness in which hor hinge could be seen, and uttering questions to which there was no respones, till wearted with the fruitless effort, he turned sway troubled and unsappointed. Few could record their mental

swers to these deep questionings. It comes to establish a spiritual telegraph, along whose invisible wires communications may freely go and come. It supplements, or rather displaces the meager revelations of Scripture by a fuller, and what is regarded a more authentic reyelation. Men who were with us yesterday, or last month, and have passed on, are sending back their reports. The craving is met.

2. It meets the cravings of the bereaved.

It has been well said, "Till death has taken from us some loved one, we may rest with din and shadowy views of a future state. A natural cariosity may prompt to inquiry. The thoughts may travel forward to the hour of our own departure, and we may wish we knew about whither we are going. But when death enters our own family circle and takes from us its most endeared member, and we stand by her until the door opens to receive her, and then closes again, shutting out all vision and all communication, then does the soul begin in earnest to inquire what there is beyond. Then does it walk close up to that dark, thick curtain, whose heavy folds fall between us and the Spirit World, and long to rend it, to look behind it. The cry is, "I must see, I must know. This curtain must be lifted." But there it hangs, davk, and heavy, and motionless—no ray of light from beyond piercing it—no voice penetrating it. Ot his search for the dead—this going out of the soul in unuttenable questioning and longings after the departed—the shade it. Now to such, severity downs and offers to meet that agonizing what. It says to the bereared parent, "You can be put in direct communication with your child. You may send messages to him, and receive messages from him. You may know all about him?" This membat the is. Now to such, severity comes and offers to meet that agonizing when the serve have a such circumstances, to hold the parent, above all things, wishes. He sincredulous at first, but the bare possibility of such intercurse is too precious to be neglected. He resolves to make the experiment. And now, w

known laws of nature.

These may be arranged under four heads—

1. These connected with the material objects.
Under this head may be enumerated, the moving of furniture, the supending of material objects in the air. Persons have been litted up and carried bodily from one room to another, raised upon a heavy table to the ceiling and marked it. A thousand well attested manifestations of this character are occurring, not in cities only, but in the rural districts—not under the direction of a professional operator, but at the bidding of the unspolynsticated and uninitated. It is "taken up" in the cabins in the West and successfully performed.

2. Those Manifestations that Exhibit Mind in Connection with, and Controlling Material Objects. Under this head may be enumerated—the tipping or rapping of tables in answer to questions, instruments of music played skillfully, no one touching them, and other manifestations of this character, so diversified and so numerous, that time would fail us to enumerate them.

3. Manifestations by Writting, Speaking and Healing through Living Mediums. These instances, again, are so numerous and so striking that we know not which one to select as an illustration of the class. We select the manifestations made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, and Hon. N.-P. Tallmadge, and related by the latter (see Spiritualism Scientifically Demonstrated, pp. 307-312) in a private letter to a personal triend. We must say, when we consider the circumstances, no miracte was ever better attested than these manifestations. We copy extracts from it:

"After the arrival of the Misses Fox in Washington City, in February last, I called on them by appointment, and at once received a communication from Calhoun. I then wrote down and propounded mentally the following question:

"Can you do anything (meaning physical manifestations) to confirm us in the truth of

and propounded mentally the ionowing quantion:

"Can you do anything (meaning physical manifestations) to confirm me in the truth of these revelations, and fo remove from my mind the least shadow of unbelief. To which I received the following answer:

"I will give you a communication on Monday at half-past seven o'clock. Do not fail to be here. I will give you an exchanation.

"John C. Callioun."

day at half-past seven o'clock. Do not fail to be here. I will give you an explanation.

"Joint CALTIOUN."

"Joint Called the Joint of Calmon, who may an offer played upon the same way, without mortal contact, producing smost beautiful missic—an ocean piece, in which a storm of the place of the table. Saddenly the table from the oblet, from two to four feet, so that no louded the table. The saddenly the table moved from the position it occupied some three moved back to its original position. Then moved back to its original position. Then turned to the place it started from. One side of the table way as its saddens at the other way, and runned to the place it started from. One side of the place it started from. One side of the sadden was not expecting such handwriting; and the way and turned to the place it started from. One side of the table way as its saddens at the other way, and the sadden was not expecting such handwriting; and the sadden saddens at the other way, and the sadden was not expecting such handwriting; and the sadden saddens at the other way, and the sadden of the sadden was not expecting such handwriting; and the sadden saddens at the other way, and the sadden was not expecting such handwriting. The sadden saddens at the other way, and the saddens at the other way, and the sadden saddens at the other way, and the sadden saddens at the other way, and the saddens at the other way, and the saddens at the other way, and the saddens at the saddens at the other way, and the saddens at the other way, and the saddens at the other way, and the saddens at the other way and the saddens at the other way and the saddens at the other w

ty. After this, the following conversation en-

the floor? A yes.

"Q. Will you raise the table entirely from the floor? A yes.

"Q. Will you raise me with it? A yes.

"Get me the square table was of cherry, with four legs—a large sized test-table. It was brought of the table and the will you have being raised. I looks my seat on the center; the three ladies gat at the sides and end, their hands and arms resting upon it. Tais, of course added to the weight to be raised—akmely, my own weight and the weight of the table. Two legs of the table were then raised about six oncess from the floors and the floors and the work of the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it, I could feel a gentle vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the tables was ganify let down again to the directed me to bring three bells and a guitar. I brought them accordingly. The bells were different sizes—the largest like a small sized dinner bell. He directed a drawer to be placed on the draw of the course of the march was also and and an accompanion of the course of the march was also and so course of the march was also and so course. It here the course of the course

course. No doubt the manifestations of spirits have, in numerous instances, been attempted to be counterfeited, but a counterfeit only testifies to the existence of the genuine.

No trickstor can make an uneducated boy compose in elegant Greek or Latin verse, which neither operator nor medium can read—but Greek and Latin scholars can; or write pages in a style of penmanship that neither can equal, or compose in a diction far surpassing that of any one in the room. It will not do to say it is all trickery. It has been attributed to VESTHLOGESIM.

VENTRILOQUEIM.

any one in the room. It will not do to say it is all trickery. It has been attributed to VENTRILOQUSIM.

But ventriloquism is only a peculiar management of the voice, etc.

This is by all abundoned. Electricity and galvanism, the "odic force," and the power of the human will, have all been brought.

But, while galvanism and electricity, in skillful hands and with machines and batteries to produce the currents, can effect wonders—they are not intelligent—they cannot cause a candle to be lighted from a mantle and dashed through, a \$100 pierglass at the opposite end of the room—and no one in the room—nor a door to be locked repeatedly on the inside, while no one was in the room, nor pull one a clothes off by shreds, nor pull one of their knees praying, nor when papers were placed in private drawers in writing desks and locked up, to cause them to be torn to pieces, or fire to be kindled in them, actually to burn them up: or cause persons to be pushed about and thrown upon the floor and injured, when noboly but the sufferer was in the room or near the house; or while the doors of the room, and drawers too, remained locked, to pull out all the clothes and strew them about over the floors, or dress them up in fantastic shapes, etc.

Neither calvanism nor electricity, separately or combined, is an alcquate cause to so affect a person, rude, uneducated, as to enable him thirties of the sum of the sum of the control of the sum of the control of t

liever in Spiritism, i. e., in the established fact that miracles are being daily wrought by spirit agency—through mediums of their own selection.

III. The Dectrine of Spiritism.

It is a distinct religion, and inculcates a religious sellef touching the present and future. Spiritist profess to believe that after death the spiritist profess to believe that after death the character they rough the the same moral character they rough the the same moral character they rough the same moral character they come to the same moral character they come to the same moral character they come to the come of the same than the same that th

Their God is not the God of the Bible—not possessed of the attributes the Bible gives him. Said a spirit, when questored as to God:
"The sun which you behold is the God of heaven and earth."
"What do you mean by that?"
"Spirits know no other, and God, has never been seen in any other form."
Some teach that "God is a spirit, and the world is his body." This is bald Athelson.

world is his body." This is bald Athelsm.
TOUCHING THE DEVIL AND HELL.
They regard the former as a myth, and the latter as a pious scare-crow.
CONCENSING CHRIST.
They deny the Christ of the Bible, or that he ever made an atonement for sin's; that he ever came in the flesh for such a purpose. This of itself-is smilleint to convict them of being the spirits of Antichrist.

TOUCHING THE BIBLE.

We quote from a book entitled "Sprittual Manifestations in the City of Philadelphis, by a Member of the First Circle," as quoted by Dr. Ramsey.

A spirit purporting to be the Apostle Paul, gives his views of the whole Bible, which we quote for the benefit of those who rever Christianity, but believe that the communicating apirits are holy, happy of friendly ones. The question gas asked of the Apostle Paul: "What do you think of the Bible now, slice your entrance into the spirit world""

The answer was given in the following language:

The answer was given in the following language:
The answer was given in the following language:
Genesis; "About as true as any fictious work now in print," p. 10.
Exodus; "As good a book as could have been expected at that day," p. 10.
Leviticus; "Not directly from God, as man supposes," p. 13.
Numbers; "Such as absurdily as that, the facts stated in chapt, ist, lought to be cast into-the lowest depths of the infernal regions." p. 13.
Joshua; "Almost the whole book is false," It, Judges; "About the same as the others, and it needs no argument to show, that it is void of inspiration," p. 14.
Ruth; "Without inspiration, the same as the others," p. 15.

Kings: "A. Rect—no inspiration, Ezra; "By a persor iration," p. 17. "Multitudes of mistakes—not cornspiration," pp. 16, 17.
By a person bearing its name, with-

reti-no inspiration," pp. 16, 17.
Ezra; "By a person bearing its name, without inspiration," p. 17.
Job; "Written through mediums, would have been correct had it not been that men destroyed its purity," pp. 13, 19.
Pealms; "Written in the same way, and some of them correct," p. 19.
The rest of the books of the Old Testament are said to be "somewhat correct in the main,", p. 20.

"Let me say unto you, O man! at this day, in regard to the Old Testament, "MENE, MENE, TERRIL, ITRAISIN." p. 21.

In passing through the gospels, epistles and apocalypse, this yile spirit exclaims, "Not correct," mistake, "fiction," "contrary to the will of God." And to cap the whole, "Such, O man, are the principles, the books you call the Bible, are copyeying to the inhabitants of earth. O horrible!" p. 52.

"The Old Testament, which Christ declared-wrong and wicked, you are still calling the work of God. " " Although your angelic fathers, by the wisdom of God, are allowed to come unto you, and 60 away with the wicked precepts of your Bible," pp. 52, 94.

All can see from this that the one who embraces this new religion must bid farewell forever to the Bible—must discard it, as Spirituss all do, as false and unworthy of their God. Prof. Hare says its language is a disgrace to any being but a Puritan's devil.

The doctrine of Spiritism respecting the future is a mixture of Hindooism and Mahommedism, based on Universalism.

The doctrine of Spiritism respecting the future is a mixture of Hindooism and Mahommedism, based on Universalism.

To a Bapital preacher from his sister in the spirit world: "My Dear Brother: Youthave been a believer in a dark and gloomy creed. There is no misery in any department of the spirit home, but progression is onward and upward! Our joy is unutterable. Man alone possesses the power of progression. He has progressed from the creation of the world, and is now much above his original condition on the earth. Now think of what we have said. We do not want you to harmonize it with the dark and gloomy popular religion. This can not be done. Communications from us can never agree with their principal teachines. [True.] We believe in no God of anger. There is no such being. All is guided by infinite, w'sdom, love and goodness."

These extracts purport to give the spirit and marrow of this communication.

As on purports to write to his mother, and says: "My Dear Mother: "My Dear Grandchild. T

righteounes.

"In the one of the second of t

Is it not a fact that Spilitism gave birth in the North to Freelovism, and is featering it there—that its influence is regarded with terror by the conservators of the purity and the virtue of society? Will it not do the same thing here? Its adherents may now rank among the better classes—may be upright, moral and virtuous—but let Spiritism ever become as general and popular as in some of the Northern cities, and, we will see the sanctity of the family circle invaded; we will see the marriage vow violated; we will see the marriage vow violated; we will see the marriage tow violated; we will see the solution, and free love as to the intercourse of the sexes.

Here is proof from the highest source. The Massachusetts State Spiritualist Association held its session this spring in Boston, Mass. The following is one of the resolutions passed: "Wierkers, Man's natural demands are God's only commands, therefore,

Meselved: That as Spiritualists, we reject all external authority as a rule of lite in our relations with our fellow beings, and acknowledge allegience to our internal emotions, or to the God that speaks in the individual soal, as our only infallible rule of faith and practice."

There is no mistaking this language. It is a warrant for the most unbriddel lost, and the gratification at will, of the animal passions, without regard to the laws of, God or man! These are the doctrines of these spirits. Now comes the question with emphasis:

IV. Who Are These Spirits?

Are they from heaven or from hell? That they have done noted miracles, cannot safely be denied. This is a 'solemn inquiry, and I do deeply feel the solemnity of the occasion; there may be members of this congregation indued to take sides with or

of God, transgressed the limits to which He had assigned bim, rebelled and induced hosts of lesser angels to join his insurrection, and to lollow, the standard of revolt. We are taught they were cast out of heaven, into outer darkness, and that many of them, if not all, have taken up their abode in the atmosphere that surrounds the planet on which we mortals reside—their purpose being to watch our lives, to influence our conduct, and to defeat the great object of Christ's mission, etc. Hence Satan is termed "the Prince of the powers of the sir;" and we read of "spiritual wickedness in high places—in the heavenly regions," etc. Satan is the Diobol os—the devil; the others are Dismones—demons: though frequently, in our version, translated devils. These demons, in their teachings, contradict the doctrines of this Bible, and, in the language of Prof. Higyes, pronounce it disgraceful alike to Consulman, fible, that they communicate with holy angels, and with God himself. Though denied heavenly, habitation, and the fellowship of good angels, and of God, yet they are not debarred all communication with holy beings. Satan appears sometimes before God in heaven. In heaven, we are taught, occur convocations of the pure and holy, for the purpose of praising and adoring the Creator and Redeemer. In these assemblies, as we learn from the Book of Job, Satan made his appearance on two occasions, and conversed with God himself.

Zhiladelphia Department.

ву..... п. т. спир, м. р.

Subscription will be received, and papers may be obted at wholesals or retail, at 634 Race street, Philadelphi

Spiritnalism in Philadelphia

Spiritualism in Philadelphia.

The Spiritual Union was disappointed that Bro. E. V. Wilson did not appear on the Boards this month. We believe they had written several times to him, and not having-received any positive reply, supposed he would be on hard.

Andrew Jackson Davis occapied their rostrum on Sunday the 12th of Bytember.

Dean Clark lectured in Concert hall the same day; he is at present engaged by the Pennsylvania State Society as missibnary.

The First Association of Spiritualists of Philadelphia have engaged Mrs. Hardinge for Ottober and November, at Concert hall, and have made arrangements for a very excellent course of lectures this winter. Lyceum No. 2 has been in session during the summer, at the Thompson street Church. No. 1 will be opened on the jat of October. No. 3, at Spiritual Union, is now in successful operation.

AN AWFUL CALAMITY.

AN AWFUL CALAMITY.

The Calcutta Black Hole Repeated, if not Intentionally. Through Neglect.

Ine paise of our nation has been made to throb more rapidly, by a heart-rending catastrophe which has recently occurred, by which nearly two hundred beings were landed on the shore's of spiritific. The following description of the Avond demine we take from the daily-press:

Schanton, Sept. 8.—The secre of this catastrophic, is on the Lackswanna and Bloomsburg railroad, twenty-two miles from Scranton, about six from Wilkesbarre, and about one-and a-half below the hundred of Phonous Porton, and the shore of Anatti is smith in the side of a steep mountain, is 25? feet deep and 40-below the mountain, is 25? feet deep and 40-below the mountain, is 25? feet deep and 40-below the mountain, is 26? feet deep and 40-below the mountain, is 26? feet deep and 40-below the mountain, is 26. feet and 12. feet deep and 12.

that miners, cut off by any disaster from the one, can have recourse to the other as a means of excape...

At 3:15 4. M. a party went down and remained thirty-five minutes. They discovered a dinercan and cups. At 5:20 A. M. another party recan and cups. At 5:20 A. M. another party recan and cups. At 5:20 A. M. another party recan and cups. At 5:20 A. M. another party rewindle company of miners, dead, on the east side of the planes. Preparations are making to send down ak gangs of four men each, and the bodies will be brought out as rapidly as porsible. The foul air does not interfere to any great extent.

1:200 A. M.—One of the gang has just returned beyond which a barrier was met, cohisting of a car packed around with ceal and clothing. This was cleared away, and proceeding up a little further, another barrier was met, early completed, and constructed as the first. One man was found on the outside, where he had been at work laying up the wall. It was completed, except a small sphuman body, and it is inferred that he had just finished his task and was preparing to join his companions on the opposite side by grawling back. This was removed, when the whole force of miners were tound congregated and pilled one upon another, dead.

For Two days after this sad occurrence, we were

ans was removed, when the whole force of miners were tound congregated and piled one upon another, dead.

For Two days after this sad occurrence, we were under the most depressing spirit-indusence, and at times could see some of the guardian spirits of these poor victims. They were attempting to give us an account of the revolting scenes in these most terrible hours of darkness.

It was a painful experience to come into sympathy with these who had realized this from the apiritual side, and still more so, when we came into near sympathy, as we did with the poor victims themselves.

The sensitive medium is often made to suffer in order to realize their conditions and render aid to those who are rudely torn from this life. We saw a large number of smutty and begrimmed forms; they were all mute and left sad impressions on our mind. At length, one who secompande them said to us, "I would like to give you an account of this terrible scene by which so many of our comrades (the miners) have been prematurely introduced into this life.—most of them on a plane so material that they cannot realize the change."

We were conscious of the approach of this autification that they cannot realize the change."

to this life—most of them on a plane so material that they cannot realize-the change."

We were conscious of the approach of this awful calamity, and sought to warn our friends, but for the reason just given could not succeed.

When the men first discovered that the fire had occurred at the entrance of the, mine, they were not much alarmed, supposing that a few hours would enable their friends to remove the obstructions.

tions.
The com tions.

The common instinct of humanity prompted them to have confidence in their friends without.

But as the hours rolled away, they began to re-

alize the horrible idea that they were burried alive

alize the horrible idea that they were burried alive. Finding the choke-damp increasing upon them, they sought to close the passages, and were soon compelled to extinguish all their lights as a matter of protection. The air begen to, be very oppressing, and many of the men begen to, be very oppressing, and many of the men begen to, be very oppressing, and many of the men begen to, be very oppressing, and many of the men begen to the cience.

One by one the victims yielded to their terrible doom, as the angels of death, so, much dreaded, came as their only delivery. The benumbing influence of the gasses was felt by the most vigorous, although they clung with tenacity to life amid the graves of the dying.

No mortal can conceive of the dreadful agony of the last living man in that awful charnel house, even the terrible groanings were more tolerable than the silence of the styrean darkness of that hour. But there was one whose consciousness remained until all his companions in suffering had passed away. The agonizing feelings of these sorrowfulscenes, as well as the sudden entrance of all these victims into spirit-life, has made a work formortals as well as spirits to help them out of this low spiritual condition, of which the external scenes were but types. We have not been able to arouse many of them to any consciousness, and it will require a vast amount of humanhand spiritual magnetism and sympathy, to awaken these souls to a coasciousness of the life upon which they have just entered. It will require long and persistent efforts on our part, with all the aid we can obtain from sympathicing human beings, to bring them into consciousness.

We feel now the great sympathy that is awak-

obtain from sympathizing human beings, to bring them into consciousness.

We feel now the great sympathy that is awakened all over the land, and it is wise that it is so, for through that induces, not only is mankind blessed and raised to higher conditions and great good is done to the dwellers; lat he spheeze, who are thus drawn nearer to the soals of humanity, and mankind are made more or less conscious of the existence and conditions of their loved ones in spiritilific. With your permission we shall come to you from time to time, and every one who shall read this may, by sending forth kind and sympathizing feelings, ald in this great work.

LIFE NO. VII.

LIFE NO. VII.

Sleep as a Means of Spiritual as well as Physical Salvation.

It is well known that sleep is one of the essential conditions for the continuation of physical life in all departments of being. Cessation, for a time of a portion of the activity of life, is found in plants and animals, everywhere.

We have referred to this in one of our articles on life, and shall present some thoughts on the inducence of sleep as a means of intellectual and spiritual salvation.

ence of steep as a means of interiectical and spirit unla salvation.

The intellectual powers expressing themselves through the physical organism, and the senses are properly considered nearer to these than the spiritual. It is as well established fact that intellectual efforts cannot be, sustained without sleep comes with its renewing indicances, not only upon the organs through which it expresses itself-part also upon the intellectual-operations themselves, which ireas strengthened and invigorated by it. In the light of spiritualism we see men and women aspiritual beings now, as they walk the earth and perform their daily labors. To the clairvoyant, the spiritual body which the apostle spoke of, is as much a reality as the material or natural body. He sees also that during sleep, this spiritual can, and frequently does, go forth from the external or materials body, and performs various missions which, at the same time, it retains smill-eint connection with it, to keep uprthe life of the body. It is under wach circumstances as these, that the spiritual body experiences that growth that we have been accustomed to call salvation. About one-third of the life of man is spent in sleep—let us suppose that one-half of that time is spent in such conditions of sleep as will permit the spirit to go forth from the body, and it is only under favorable conditions that the an thus withdraw from the shell of its material encasement, and go forth on its lifejourney, foldfilling its mission. If this be true, one-sixth of our lives is devoted to the purpose of Spiritual growth.

It is well that such a beautiful provision is made for the growth of the soul, though, mankind may have been ignorant of this, When we look over the mass of mankind, we shall find that a very small portion of them devote say time at all to the culture and growth of their soul natures, and a portion of their intellectual. It is only, however, as we come to realize that we have a soul nature that we are properly turned in that direction. But with the grea sinctly remembered. Then again, in the wise economy of nature, it is so arranged that many of the lessons received by the spirit in the hours of sleep, may be so impressed upon by the influence of spirits, that a perception of these, more or less distinct, will be carried over into the waking state. Thus very frequently, the consciousness of persons and of places will be so vividij impressed, that we relate them and recognize them, eyen years after the impression was made. Lessons of this kind are much more frequently received than we are, aware of, and their influence often changes our whole course of life.

If we lived true lives and were as careful to de-

or, and their innuence often changes our whole course of life.

If we lived true lives and were as careful to devote time and proper labor for the culture and unfolding of the soul nature, we should realize many things that are now unknown to us. The true development of the soul requires that we set apart certain portions of the day for this purpose exclasively, and observe these with care. We do not mean to present any fixed and arbitrary rule, but to throw out suggestions which may aid the intuitions of the soul in promoting these most dealrable results.

Our plan is to devote twenty minutes to sitting in silence, alone, soon after rising in the morning. Our ghod sister, II. F. M: Brown, says, sil facing the North, and we accept the suggestion as good. We are always favored with pleasant andiquently in the silence of the suggestion as good. We are always favored with pleasant andiquently in the silence of the twenty-four given for soul enture. Of course, we know that during the other twenty-four given, for soul enture. Of course, we know that during the other twenty-fure hours, we should be just and true to our highest intuitions, and give these opportunities for practice. It is also of great importance that we arrange our sleeping apartments, and everything connected therewith, so there may be as little interference with the proper soul labor during these hours. By living in this guarded and careful manner, we shall come to realize more and more of this spiritual growth, and will often be enabled to bring to the outward consciousness, visions and dreams that will be of real and practical value to us. The knowledge of the inner life thus obtained, will meet a want which can not be supplied in any other way. Let us, therefore, friends, as we prize our usefulness in life and our highest happiness which must result from the growth of the soul, seek to understand these things, and so to live that we may grow nearer and nearer to the fountain of purity and love, and then the angel world will become so closely blended with this, that we shall exceed the remaining as as to bring our systems into the very best possible conductivity of the soul, as the summary of the conduction of the conduction, and by proper mental efforts, bring our minds into a condition to receive and perceive truth, and lastly by that beautiful soul culture, too little understood and so much needed, we, shall exend to cach other the hand of followship.

As we are thus enabled to encourage and aid each other in physical culture and rianing, so as to bring our systems into the very best possible cond

Ballard, the \$63,000 detaulter of New York, was at alcordand, as a delegate to the Young Men's Christian Association, when detected, and the day before, had addressed five Sunday-schools. A very fair illustration of the religious system he professed.—The American Spiritualist.

The Kansas Legislature appropriated \$1,400, for tobacco for the penitentiary prisoners, and \$3 for preaching the gospel. Their papers regard this as a sign of progress.

SPEAKER'S REGISTER

· PUBLISHED GRATLITOUSLY EVERY WEEK

FERRISH STEAK STREAM STEEK.

(TO be useful, this should be reliable. It therefore behaves Lectures to prohiptly notify in of change whenever they eccur. This column is intended for Lecturers only, and it is orapidly increasing in numbers that we are compelled to restrict it to the simple address having particular to be learned by special correspondence with the inclinate to be learned by special correspondence with the inclinate of the state of the second of t

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The Pen is mightler than the Sword."

PATE-IMMUTABLE LAW

Man, like a little child reposing on its mother's bosom, its large bright eyes gazing with intense gratification and delight on her loving expressive countenance, seemingly endeavaring to read those inward, thoughts that relate to the future life,—so he also reclines on the bosom of Mother Nature, and with eyes directed toward the star-lit dome above, endeavors to catch a glimpse of that being we call God; hoping that thereby he may be able to determine something in relation to his future life, and learn whether he lives hereafter or not. An ancient sage once said:

"Study well your own interior nature and the "Study well your own interior nature and the mechanism thereof, if you would become acquainted with your future destiny, for as sure the bestriking of a clock indicates the hour of the day_just so certain does your interior nature and its mechanism, determine your future desti-

and its mechanism, determine your future destiny."

Look at yonder planet just launched into space, with its beautiful wings more delicate in their combination of tints than the coronect of a queen; with its satellites, glistening like pearls, and its atmosphere laden with the incense of choice flowers,—how regular in its motion! transcendently grand! The planet could not have been assigned any other place in the firmment possessing the same size, with the same number of rings and satellites to accompany it on its revolutions. We see design in its construction, design in its its specific gravity, design in the tints of its rings, design in the number and position of its satellites, design in its distraal and annual revolutions, design in the inclination of its poles to esign in the inclination of its poles to the plane of orbit—in fact, we see design ested in everything connected with it ne is fate, unyielding, unerring fate written in letters upon its surface!

In primitive times, the heavens were a sealed book. Those stars glistened in the blue vault above, looking lik pearls dropped here and there in the Garden of the Skies, to render beaudered around among them, seemingly messen-gers to preside over the dettiny of stationary worlds; the comets frisked their tails with joyous worlds; the comets trisked their tails with joyour glee—to the ignorant the harbingers of war blodshed or famine—their nature was but little understood. The planets changed position, the comets field away from the ken of mortal vision, a star now and then disappeared from its designated place, yet the world remained in comparative ignorance of all this for thousands of years. The discoveries of Eaclid, Archimides,

comparative ignorance of all this for thousands of years. The discoveries of Euclid, Archimides, La Place and Newton, historic, opened this sealed book of G.d., and read therefrom to the world, the nature of the wonderful mechanism of the starry regions. They studied, its Interior construction in order to determine its destiny.

Look at shalt coniet now in its aphelion, its tail extending thousands of miles in the regions of space! Its true nature has been correctly interpreted. Its tail is not, as is generally supposed, caused by the transmission of the rays of light through its nucleus, but is caused by the motions which it possesses, one around the sunthe other on its axis with almost inconcievable velocity, throwing off therefrom the parts less dense, particles of matter which arrange themselves in this elongation of the comet in relation to their density, throse most dense being near, the nuclei, and thus conficulting the elongation until the force of the motion is exhausted. This rapid motion of the comet "on its axis" cesses, "a, proportion as it becomes cooled, and by so doing its elongation becomes less and less, until in fact, it is entirely reabsorbed by the nucleus itself, which gradually assumes a suberoid itself, which gradually assumes a suberoid steal. in fact, it is entirely reabsorbed by the nucleus itself, which gradually assumes a spheroid

when the eminent mathematician of the past pened the sealed book of nature, comets and clipses were robbed of their terror, and were to longer cosis dered the harbingers of pesti-nate and war, for it was determined by them elding, inexorable fate, gov in those sarry regions, and that they only had to become acquainted with the "laws of fate" in order to tell its future destiny—its future ac-tions. Well, this is inconcievably grand! Fate, unyielding fate. We re-quote the following:

"Belling into. We re-quote the folial "Belling in the freed," And hath designed thee for a nable set; a Made seath by home, selected seach his ell. The age in which to live, and length of the part of the season o While all are molded by the hund of fate, (Before the mind attains its constitute.

Just as the twig is bent the tree's in
Is no less truthful of the human mind Doth man select his natire land? his birth? Can a sy these reject throughout the earth? Yet elims and birth di set an 'mold the mind, And mark the path to which men is lactined."

te, unyielding fate! in those starry regions eign supre ... Why not leave those wink tars that de the sky to chance, to work helr own to be with "fear and tremb

ling," the same as man? Why such order and beauty there in the grand temple of the universe, while within is vice, unclean, repulsive, licentiousness, with its polarious fangs and a stench that, is almost intolerable. Why all this? Fate connected with all parts of the universe; its doors, its windows, its movements; in fact, all things connected with it are governed by immutable law, while within that temple are myrisds of living creatures—that are forced into it, that are forced through it, and finally forced out of it—still, notwithstanding all that, are creatures of circumstances,—of chance.

"Forced ia,

'Forced in, Forced through, Forced out!'

Agreed on that point. The whole world, the wise and the liliterate, nod assent! Three points gained; With that as a plaffora, anall we proceed? Standing upon those three blanks of our existence, we look upward at the blue vault above, and hold converse with the wise sages of the Spirit World. Hark! we catch the key-note to a grand truth. The bell of the vast cathedral of the universe is ringing, and its soundare veal truths connected with the government of things mundane and supermundane. Was that wise sage correct in saying:

"Study well your own interior nature, and the mechanism thereof, if you wish to become acquainted with your future desjiny, for so sure as the striking of a clock determines the hour of day, just so certain does your interior nature and mechanism determine years future feestiny." Fate, incrorable law; connected with the construction of the temple; but fickle chance governs jits inmates. Fate, inexorable law, on the outside, but chance, fickle chance, within! Fored into the world, forced not of the world,—is law, immutable law, forced ont of the world,—is law, immutable law,

cras its inmates. Fate, inexorable law, on the outside, but chance, fickle chance, within I Fored into the world, forced through the world, forced ont of the world,—is law, immutable law,—is fate. So far, we are all agreed; so far, we all stand on the same platform. Calculate a moment. Take your pencil and slate, mathematician, and determine when fate or inexorable law ceases its action in the life of that little child before you, and chance or the capricious whims of the mind commence to rule. Remember in the meantime that there is fate law connected with its life, so far as forcing it in, through, and cut of, the world, and in your calculations you must embrace all the forces, or your sum would be erroneous.

We remember well a young English mathematician who could not explain the movements of the planetary systems without allowing in his calculations a planet of a certain size and position in the heavens, which astronomers had not yet discovered. Strange to say, his predictions in regard to the existence of this planet proved correct.

How necessary, then, in making calculations in regard to the nature of man, that all the for-

How necessary, then, in making calculation in regard to the nature of man, that all the for into the calculation—for if one is left out, be certain that the problem will remain unsolved. Then when considering the nature of man,

ar in mind that he is

the world, and base all your reasoning on thos self-evident propositions, if you wish to com to correct conclusions in reference to those in self-evident propositions, if you wish to come to correct conclusions in reference to those incorroble law that govern man, ever be aring in mind that there is design in all things, and whatever your position here, you will eventually be equal to the wisest sage, who rules in the peerless realms above. God creates, and with that creation there is a design—for, to say that He creates anything without a design connected therewith, would destroy His claim to omniscience. It you are a creature of chance,—then your existence has no design connected therewith. If you are not a creature of chance, there must be a design connected with your existence. To say that this design is created, and can be thwarted, is an imputation against the wisdom of the designer.

Look upward, then, to the peerless realms above! ever remembering that your existence has an object, a design, and that eventually you will stand where your interior vision will be opened, fully recognizing the beauty, harmony and grandeur of God's laws; and while marching along or the beautiful road of progression, smile approvingly on all humanity, never failing to assist the poor and unfortunate whenever they require it, bearing in mind that the whole human family is a unit, and that perfect happiness can never be attained until parts of the same are brought in harmonious relations.

ness can never be attained until parts of the same are brought in harmonious relations to

OLISH REVERENCE OF ROYALTY.

It is, perhaps, pretty generally known to our readers, that a sprig of royalty (?) Iately conde, scended to visit the shores of the western world, and landed, a short time since, at New Bruna-wick. This young gentleman, (now just nine-teen years old.) is known by the title of Prince Arthur. In personal appearance, we have no reason to doubt that he resembles other specireason to doubt that he resembles other speci-mens of the genus homo, but because of his title, he has been the object of much extravagant and foolish homage, in his travels through the aid New Brunswick, one instance of which we think will be sufficiently nauseating to the reader. The account says his valet was literally besieged by hordes of young ladies who desired to view "the dear clothes" which had had the to view "the dear clothes" which had had the honor of covering the young man's corporiety. One tait dained was wrought up to such a pitch of adoration, on seeing the Prince's integuments, that she asked the servant's permission to kiss them; and, permission being accorded, she deosculated enthusiastically—a pair of pantaloons! Of course, she was, for that day at least, the heroise of the neighborhood, and was bitterly envied and detested by all the girls who heard of her achievement.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

VIEWS OF POWERS, THE SCULPTOR ON SPIRITUALISM.

It strikes even a zealous Spiritualist with wonder, and animates his hope, even almost to a fervid zeal, to observe the fact of such a universal and wide pread belief in the facts and phenomena of Spiritualism. It has often been noted that the leading minds of the age were confirmed believers in the phenomena; and many, instances have been given, as shiring lights, to confirm the universality of such a belief among distinguished minds of the present and preceding ages. And it affords a profound pleasure, to now be able to chronicle the name of the distinguished Sculptor, Powers, in the roll; rejolcing, that while a few sectarian, bigoted, and parrow minded individuals scoff and deride Spiritualism, one attributing it to a mythical devil, and another to magnetism or electricity, of which they know nothing and can not give the slightest satisfactory explanation; the minds who "move the world," are each and all, firm believers and advocates of this undoubted existence and physical manifestations of disemversal and wide spread belief in the facts

minds who "move the world," are each and all, firm believers and advocates of this undoubted existence and physical manifestations of disembodied spirits.

The extract which we furnish below, is from Appleton's Journal, entitled "Seven Sittings with Powers, the Sculptor;" contributed by a no less distinguished personage than Dr. Bellows; and we can cordially recommend it for its deep philosophical thought and insight.

"These Spiritualistic phenomeua have always interested me, although I have never been in the least carried away by them. I recollect we had many "scances" at my house and others when I lowe was here. I certainly saw, under circumstances where I raud or collasson, or present the second of the second of lending themselves to imposture, many very curious things. That hand flesting in the air, of which all the world has heard, I have seen. There was nothing but monlight in the room, it is true, and there is every presumption against such pleuomena under such circumstances.—But what you see, you see, and must believe, however difficult to account for it. I recollect that Mr. Home sat at my right hand, and beside him there were six others round one half of a

such pienomena under such circumstances.—
But what you see, you see, and must believe, however difficult to account for it. I recollect that Mr. Home sat at my right hand, and beside him there were fix others round one half of a circular table, the empty half toward the window and the moonlight.

"All our fourteen hands were on the table, when a hand, delicate and shadowy, yet defined, appeared, dancing slowly just the other side of the table, and gradually creeping up higher, until, above what would have been the ellow, it terminated in a mist. This hand slowly came nearer to Mrs.——, at the right side of the table, and seemed to pat her face. 'Could it take a fan ?' cried her husband. Three raps responded 'Yes;' and the lady put a fan near it, which it seemed trying to take. 'Give it the handle, 'said the husband. The wife obeyed, and it commenced slowly faming her with much grace. 'Could it fan the rest of the company?' some one exclaimed, when three raps signifed assent, and the hand, passing round, fanned each of the company and then slowly was lost to view.

"I felt, on another occasion, a little hand—it was pronounced that of a lost child—patting my check and arm. I took hold of it. It was warm, and evidently a child's hand. I did not loosen my hold, but it seemed tryel and the lady that had the content of the company and then hand, have there is mislate experiences I, have had. It is interesting to know that the effect is not to create supernatural terrors and morbid feelings. My children who knew all about it, and were present, never slowed any signs of trepidation, such as gnost stories excite in sensitive and young brains.

My children who snew ail about it, and were present, never showed any signs of trepidation, such as gnost stories excite in sensitive and young brains.

I have always thought that there was something yet inexplicable about the nervous organization, which might eventually show us to be living much nearer to spiritual forms than most believe, and that a not impossible opening of our inner senses might, oven here, anable us to perceive these forms. When we see a man in his fiesh and blood, we see his outward robes. It his nervous system alone were delicately separated out from his body, fit would have the precise form of his body, it would have the precise form of his body, for the nerves fill not only each tissue of the body but extend even to the enamel of the teeth and the fibres of the hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and, flany as it might be in parts, his cyru for the precise form of the man. There is no hair of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and, flany as it might be in parts, his cyru for the might bring us to what is beneath the nervous system, the spiritual body. A little further refinement might bring us to what is beneath the nervous system, the spiritual body, and it might still have the precise form of the man. I believe it possible for this form to appear, and, finder certain states, to be seen. I do not often mention a waking vision I enjoyed more than twenty years ago.

I had retired at the usual hour, and as I blew out the candle and got into bed, I looked upon our infant child, sleeping calmly on the other side of its mother, who also was sound asleep. As I lay broad awake, thinking on many things, I became suddenly conscious of a strong light in the room, and thought I must have forgotten to blow out the candle. I looked dupon our infant the cranife was out. Still the light icreased, and I began to fear something was on fire in the comm,

and to shine upon the room. Thinki sible that I was dreaming, and merely myself awake (for the vision vanishe the time I have been telling you the left me wondering) I felt my pulse; had any fever. My pulse was as a clock. I never was broader awake and I said to myself, "Thank God, wbeen longing for years to enjoy has been granted me, a direct look into the world!" I was so moved by the reflicited by this experience, that I could a myself from awaking my wife and what had happened. She instantly child to her bosom, weeping, and saig our darling, then; as soon to be taken countenances of the heavenly visi-ed only peace and joy, and that th-ing to dread of harm to our child found it. I have longed much since

otherwise, for most corrupt and anwortan nunications are often make; and, with 'mediums there is a great deal of trickery, there are some so-called mediums who are ing else than charlajans. But I do belie the fact of spiritual manifestations, animal 'betiam, and the moving of solid bodie meaks, as yet unexplained by purely scie

men. I believe we are now at the threshold of a new era of discoveries, very unlike the

THE BIBLE IN OUR COMMON SCHOOLS.

THE BIBLE IN OUR COTTON NCHOOLS.

Learning is unquestionably a very necessary and useful commidity, but we are one of those infidel souls who prize truth, no mitter whether found on Heathen or Christian grund. And so with education. We, in common with most mankind, love to admire an educatel person, and for one, we confess it never disturbs the equilibrium of our santification as to an individual's source of learning. We would insist upon every possible means being brought forward to instruct the youth of the present generation, utterly regardless of any sec arian vidual's source of learning. We would insist upon every possible means being brought forward to instruct the youth of the present generation, utterly regardless of any sec arian scruples or prejudices. And if the Bible is the best text-book for that purpose, we carnestly insist that it may be adopted; for we certainly have no prejudices against it. Bat, upon the contrary, we can not but regard it as the least adapted for a school-book, of any work extant in the English language. And so all would see it could they look dispassionately upon the subject. And they who do insist upon its adoption and use as a school-book, on offer but one single reason for its acceptance, to wit: that its theological ideas may be crammed into the infantile mind, unexplained or analyzed by the power of reason and intuition. And nothing is easier than to point out who, these biblical zealots are. They belong to a certain class of the priesthood, a people who were piaced under the ban of Jesus, with lawyers and doctors, and those who are weak enough to follow and support them. Well to these priests know that, "woe is me!" as a class or calling, if the Bible be taken from them.

We had hardly expected that the advocates of adopting the Bible as a school-book, would have made any very serious efforts to carry their point, but we are reminded that there is no zeal like unto that for one's religion. Besides, the advocates for its adoption in the schools unquestionably feel their power and influence over the masses ebbing or sliding from them. It seems that there are about twenty-four thousand children 'attending the Roman Cath, olic rebools, which are owned by the Catholic church. A proposition has been on foot to consolidate these schools, and at a meeting of the Board of Education, held on the 6th of September, while a proposition to appoint a Committee of Conference to inquire how and on what terms a consolidation of the schools could be

Board of Education, held on the 6th of September, while a proposition to appoint a Committee of Conference to inquire how and on what terms a consolidation of the schools could be made, a member moved an amendment that, hereafter, the use of the Bible in the public schools of Cincinnati should cease. To this proposition, before offering it, he had obtained the written approval of twenty six of the thirty-eight members of the Board of Education. The proposition, though not directly connected with the consolidation scheme, created unusual excitement. The Gazette and the Times newspaners both of which oppose consolidations econsolidations econsolidations consolidations consol

ed with the consolidation scheme, created unusual excitement. The Gazette and the Times newspapers, both of which oppose consolidation, fercely assailed the majority who had approved the exclusion of the Bible, and called upon the Christian community to take steps to prevent its success. The result was, that on the succeeding Sunday, there were twenty-four sermons preached, from as many evangelical pulpits, demanding that the Bible should be retained in the schools. The Board of Education seems to be composed of some half-dozen "Roman Catholics," some fifteen "Evangelical Protestants," two or more "Jews," and the rest "Liberals."

"Iberais."

On the following Monday, the Board of Education was attended by a dense audience, and the whole subject came up; and numerous petitions and remonstrances were presented, on the Bible question, and among others a set of resolutions, adopted in one of the Presbyterian churches:

"WHEREAS, The Bible is the revealed will of God to man, the light of the world and the lamp that lights up the pathway of man through the tomb to Heaven; and "WHEREAS, It is the basis of all just and pure

lights up the pathway of man through the tomb to Heaven; and "Winneas, It is the basis of all just and pure leaven, and the winneas, It is the basis of all just and pure leaven the base of the members of the Bible of Public Schools of Cincinnati, Ohlo, have proposed a resolution in their official action for the prohibition of the reading of the Bible as a part of the means of education in the public schools in the said city of Cincinnati, be it, therefore, Resource, That the mover of that motion, and may have favored the same, are respectfully requested to resign their seats therein immediately."

The reception of this communication was objected to, on the ground that it was an insult; and after a long debate, the Board, by a vote of 13 to 21, refused to receive it.

At present writing, we are not advised as to what disposition is made of the Bible question in Cincinnati, but no matter how disposed of, we may expect that the subject will get a thorough airing generally, and accordingly we have seen it to offer the foregoing views, which may suffice for the present, and until some other arguments may be advanced in favor of the Bible as a school-book.

PHYSICAL SPIRITUAL MANIPESTATIONS.

These wonderful mediums for physical manifestations; the Davenport Brothers, accompanied by Wm. Fay, are meeting with wonderful iestations the Davepoort Strothers, accompan-ied by Wm. Fay, are meeting with wonderful success in the eastern cities. The manifesta-tions in their presence less nothing in their character or quantity) but still contique to de-light the believers and puzzle the skeptics in Spiritualism. They are now slowly working their way to California, add will reach Chicago, by the 15th of November, where in 1thes. by the 15th of November, where, in Library Hall, they will for two weeks, extend the oppor-tunity for all who wish, to attend one or more of their seances.

THE AMERICAN SPIRITUALIST

Comfs to us enlarged one-third in laze by the addition of four pages. This is an indication of progress and stability we are glad to chronicle, and hope it will meet with that success it so justly merits.

"THE LAST DITCH."

"God's ways are not as our ways, nor his

"God's ways are not as our ways, nor hat thoughts as our thoughts."

We give place in this issue of the JOURNAL, to one of the most interesting and novel methods of warfare against Spiritualism, that we remember ever to have seen: and were it not that its author is a high dignitary in the Baptist Church, with the titles of R.v. and Prof. as appendages to his ever memorable name, we should be much in doubt whether he was not taking some underhanded method of aiding our cause. He admits all the facts and phenomens of Spiritualism, and brings forward any amount of Scripture evide to to prove it true, absolutely against the many stereotyped charges brought against the many stereotyped charges brought against it;—of the charge of trickery, he says: "Those who say it is trickery, know not whereof they affirm; ministers need not think they can exterminate the system, and annihilate faith in it by a theological sneer."

He seems to feel somewhat if not altogether

He seems to feel somewhat if not altogether as Belsbazzar did, when, in-all his pomp and glory he was enjoying one of his feative occasions, a spirt-hand appeared and wrote on the plastering of the wall of his palace—" Mene, Mene, Teke, Upharsing—and many clergymen are in about the same fix, and like Rev. J. R. Graves, will conclude that they, too, must fall back upon their "last ditch" and there make a stand, with no better argument than the Devil theory, and no better company than he, and then and there to have that ominous sentence interpreted by the Daniels of the present ora, "Thou art weighed in the balance and found wanting." The Devil has ever been their best hold, and his majesty will not forsake them now, hold, and his majesty will not forsake them now, nor will they forsake him in this their last ex-tremity, but they will stand together, and fall together in the ditch they have been so long digging, and hereis will they all be buried from

our sight.

This Rev. Graves! of Memphis, (what better name could be have inherited, or locality hall from), if the General Lee of the Orthodox forces: he has published his Balletin—the mandate has gone forth, and the command to "fall in" must be obeyed; but the Rev. gentleman is unmindful of the fact, that the arguments he uses against Spiritualism, are precisely those brought to bear against Jesus and his Disciples, by the Orthodox ministers of that day, who declared that they wrought miracles through by the Orthodox ministers of that day, who declared that they wrought miracles through Beelzebub the prince of devils;—then came the command to try the spirits, and see if these things be so. Verily these devils are doing the work of angels, and sensible people will so decide. People are being so much benefited by their ministrations to the sick and afflicted, both in body and spirit, that these supposed devils are becoming powerless to scare people away from them, and hence it is, that the Rev. Mr. Graves cries out, "Devils, Demons, etc."

It is exceedingly gratifying to the thoughtful

It is exceedingly gratifying to the thoughtful Spiritualist, to see what the Angel World is accomplishing outside of their ranks. There never has been a time when the half has been done that is being done at the present. There was never an advocate of Spiritualism, that did more for the cause, or made stronger arguments in its favor, than has Rev. J. R. Graves in this one effort which was represent to comment to one effort, which we are pleased to com the notice of our readers, thus: "God moves in a mysterious way, His wonders to perform."

OVERDONE.

OVERDONE.

In an exchange we find the following:

"In the good time coming, when women have all their rights, announcements like the following will be frequent: "Died, in the thirty-fifth year of his age, Mr. John Smith, husband of Hoin, Jane Smith, at her residence, in Meriden, this morating, at six o'clock. Mr. Smith; was a meek and quiet husband, beloved for the graces of a cultivated and trained nature. He excelled in the domestic virtues; as cook he was surpassed by few; as nurse he was equaled by none."

We must offer our protest against this, even at the risk of spoiling the beauty and romance of the story. We confess that we neither hope for nor expect such a "good time coming." For in the good time which we hope and labor for, there will neither be titles nor honors—neither hubbands nor wives, nor honorables, but all men and women will know and acknowledge their equality before God and humanity. No one will call another master, great, good or wise, for all shall see, as Paul did, that such are but the gifts of God, the Spirit, who giveth a diversity of gifts. Then they who would be your masters will become your servants, your teachers, benefactors and saviors, guiding and directing the less gifted of earth's children by kind words of gits. Then they who would be your masters will become your servants, your teachers, benefactors and saviors, guiding and directing the less gifted of earth's children by kind words and gentle deeds. Then they who would be great will become the least, and the voice of authority will not be leard in the land where all shall know God, the great Spirit, from the least to the greatest. Glorious Jay! faintly, as we subside into the world of spirits, from this tumultuous age, we hope to catch a glimpse of thy morqing rays, illuminating the eastern horizon, through the clouds and mists of authority and superstition, that, like a pail, obscure the light of a better way to live. That such a time is in store for the inhabitants of earth, we sincerely believe; glimpses of which, Jesus, Isasah and other seers had, and from time to time recorded their convictions.

EXPLANATORY.

Dass Journal: Some four rewitings Lenst you a notice of the time of holding the Annual Outraulion of our Blast Amegiation of Apritualists, as daws been colonize for its apparance is your columns. Our friends are press ing the miplet typion or attention, the which it is replied, that we have alriedy sent notice, acc.

Fearing you may have failed to obtain the same, I write again. Please obligs by publishing the fallowing publics and particulars.

We always publish notices of conventions in the first number of the Journan, published after they come to hand. The first notice referred to never came to this office. Parties interested should always inquire into such matters as soon as they see that such notices do not appear in time. Ed.]

WOMAN SUFFRAGE.

WOMAN SUFFRAGE.

Dr. Bushnell has taken up the cudgel against woman suffrage, and the American Churchman thus handsomely and cogently disposes of bin:

"We have taken the theory of universal suffrage, and it is usually claimed as a 'natural, right? There is no possibility of stopping the drift till it reaches its end. For ourselves, we do not care how soon that end is reached. We would help it all we could. Logically, we have no right, of the theory, to say one word against women's voting. It is only strange they have not come to the polls before this.

"Nothing that Dr. Bushnell says, affords any reason to forbid them. He is laboring in the be-wilderment of American ideas of suffrage, and has reasoning is all against his con clusion."

But to talk of individual suffrage, and the denial of that suffrage to women, or even to intelligent's children, is absurd.

"Dr. Bushnell would have women practice medicine—and law, and even preach in churches, and yet would deny such women the suffrage which he is ready to confer on the ignorant man who sweeps out the female lawyer's office, or grooms the leanle doctor's horse.

"The thing is absurd on the face of it."

"That's the ticket," Dr. Bushnell. What do you say to 11?"

WELCOME.

We were pleased to greet our Sister Mrs. S.
A. Sweet, of Adrian, Michigan, formerly a resident of Chicago, and who, for some years, has been developing as a trance medium and speaker. She was entranced in our presence nearly an hour, in which time she gave the most ample proof of her ability as a speaker, and we hope to hear of her success in the field of reform. to hear of her success in the field of reform. She is a star of the first magnitude, and will take her place in the grand constellation which now graces the list of speakers. She will soon return to her home in Adrian, and will answer calls to lecture on the way. She may be addressed care of Mrs. Norgrove, 183 20th street. Chicago, for two weeks, after which her address will be Adrian, Mich.

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WARREN CHASE & CO.,

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and truthful merchant, as well as one of our most

falteful workers in the spiritual field. They will

BANKET as sortment of our publications, and the

BANKET AS STATES.

We fully endorse the above, which we clip from the Banner of Light, and add that Bro. Warren Chase & Co., also act as agents for the Religio-Philosophical Journal, which they keep for sale on their counter, and will receive subscriptions for the same.

THE JOURNAL.

The following appreciative letter is from Bro. S. Chamberiain, of Leroy, N. Y.:

"I can hardly let this opportunity pass without expressing my deep sense of the important position your JOURNAL holds in the minds of rational and thinking reformers.

Your celitorials are deep'y philosophical and are spiritually refreshing in contrast with a meaning the contrast with the contrast with a meaning the contrast with the contr

are spiritually refreshing in contrast with a ma jority of our spiritualistic journals.

We want live men and women in this progres sive age, and, thanks to the angels, we are fas wing old orthodox ideas."

PHRENOLOGICAL JOURNAL.

PHRENOLOGICAL JOURNAL.
The Parenological Journal for October is full of entertaining reading. Among its contents are: George W. Childs the Philadelphia publisher; Philip Philips, the well-known Singer; John A. Roebling, the Eminent Civil Engineer; George L. Miller, the Omaha Editor; Phrenology, is it a Science Y Answers to objections; The Phrenologist's Prophecy; Salem Witcheraft—an Elaborate Review; Our Convicts—Whatishall be done with them? Vacination—is it useful! A new method of Warming Hooses; The Tiger; The Chinese Question; Snall we have "Celestial" Laborers? etc., with portraits and other Illustrations. Only 30 cents, or \$3 a year.
Address S. R. Wells, Publisher, 389 Broadway, N. Y.

MUSIC HALL LECTURES.

A. J. Fishback spoke at Crosby's Music Hall last Sanday morning and evening, with good acceptance. He speaks at the same place next Sunday, which closes his labors in Chicago for the present. Bro. Fishback manifests much zeal in the cause of Spiritualism; his old worn out'theological harness has dropped oif, but many seem inclined to think that the halter still remains and with which he is tied to the nost, but we have the best saverence. tied to the post, but we have the best assu

MAIL ROBBERY.

We desire our readers to bear in misd that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TRN CRINTS, or the expense of registering—PIPTERS CRINTS, may deducted from the amount to be remitted.

A NEW PROPOSITION

To any one who has never taken the JOURNAL e will send it for three months on trial, on the

Zersonal and Zocal.

E. S. Wheeler lectures at Ithacs, and McLals ompkins county, N. Y., during September.

Compkins county, N. Y., during September:
C. B. Lynn speaks in Oswego, N. Y., during Stember—will come West, and would like to mastrangements to speak in Oblo during October.
A. E. Carpenter speaks the fourth Sunday September, in Leominster, Mass., and in Low the first Sunday in October.

Mrs. Emma Hardinge is expected to return to America soon. She is expected to lecture for the Spiritualists of Washington, D. C., in February next.

Dr. Newton, the noted healer, will heal the sick during this month, at the Bioomer House, in Buf-fafo, N. Y.

fato, N. Y.

A party of visitors from San Francisco, received, not merely a hearty, but an enthusiastic reception at the hands of our citizens, on Tuesday, the 21st

PUBLIC MEETINGS

cond Annual Convention of the Mission State Association of Spiritualis

The Anni versary Convention of this Association will be held at Minneapolis, the 18th, 18th and 17th of October next, 1865. Mr. E. P. Boyd, of this place, is Chairman of Special Committee to ar range and attend to the interests of the

egates and friends on arriving in Minnespol to the Globe hotel, one block above the M

house.

Partial arrangements have been made with our relitor for free return tickets, and will be completed as soon experintendents are heard from.

By order of the Executive Committee,

N. H. Swarz, Pres. of M. S. A. S.

Union Lake, Eric Co., Minn, Eept. 20th, 180.

Universe, and other liberal papers please copy.

Convention at Racine.

Convention at Racine.

A Correntia will beheld at the Court House is the ci
of Racine, Wisconsin, on Startay and Sanday, October 2
a d 3rd, 1890; for the purpose of organising a Southe
Wisconsin Sphritualist Association.
Good speakers will be present. Provisions will be imfor entertaining all who may come. Then, friends, let
have a grand rally to this feast of resions and 3 wo f sout
By order of Com.

Speakers' Convention

Speakers' Convention.

To the Speakers and Spiritualists of the West:
We, the undersigned, twite you to meet us in convent
at Racine, Wirconsto, on Thursday, September 30th,
Friday, October 1st, 1895, at 255 r. w., in the Court Itt.
Thum and there to take into considerating the wanning
speakers in repart to sugargements, pay, and other man
belonging to our calling.

We alsowish to consider a Fraiersity Association, in
mg ty the cars of ourselves in the feature, and any of
ba-dness of importance that may present itself for consi

be a considered to the second services of the second services of the second services of the se

J. M. Troybridge.

II. S. Brown, M. D.
Paulina Roberts.

Mrs. J. S. Fuller.

W. D. Blain, M. D.

Kansas State Convention.

The State Society of Kansas Spiritualists will holder Third Annual Convention in the city of Topeka, as constitution Hall, No. 138 Kansas Avenas, on the lai, 2a and 3rd days of October, 1809, commencing at 2 cyclect w. Friday, and perhaps continuing until traja time Mondai coon. Delegates and other friends will be properly care P. L. CRANS, President S. S. K. S. SANGEL HALL, Sec'y.

Northern Wis. Association of Spiritualist Annual Meeting of this Association will be held at di, Fon D county, Wisconsin, Saturday and Sun th and 26th o 1September. Good speakers will be it

R. Z. MASON, Pres't. L. D. NICKSON, Vice Pres't

SPECIAL NOTICES.

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larke's, Vegetable Syrup, prepared by Hir. Jeanle W. Bacreft, and hearing that the health of our inflik-woma,
ad been long confined to his room from the effects of a full

mos a building, which injured his side, some year and a half

noce. Suffering with pains from internal tumors, Jeanth him

he bottle of the add yrup, with directions to have his side

stabed with hot salt and water, by a healthy colored wom
n, and to tab the grup internally. The result of which

sa, that in tee days, he was out and at his work. (that of a

mmon laborer.

was, that in ten days, be was out and at his worz. [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite Blot, upon his for dector, with no good result; but having faith in good Spirita, she would try this." His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally.

Georgetown, D. C., January 7th, 1863.

ADVERTISEMENTS.

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Vol. 6, No. 14, tL

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excites action in the glands in a particular manner. Spirit Magnetio Vegetable Pulmonary and Bronchial Syrup

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Communications from the Inner Tife.

He shall give His angels charge concerning thee.

For the Religio-Philosophical Journal

Frank's Journal, -No. 35.
THROUGH THE DIAL, -FRANK, MEDIUM

GIVEN THROUGH THE DIAL,—FRANK, MEDICY.

I am Henry A. Walker.

Dear frieed, I learn toat you are very kind to dark spirits. I beg that you will let me give my history. I am from Baltimore, and was a bar keeper in Lexington street. I was always at my poet, and did much to corrupt those who tried to do better. I entered my situation when I was only eighteen years old, and was a general favorite with those who visited the house. I continued for several years without anything of moment happening, wene I became acquainted with a young lady living not tar off who was very beautiful. I became completely enraptured, and could not rest a moment, out of her presence if it were possible for me to join her. My salary was not large, and, therefore, I had no means of supporting a wife, and the thought of this almost maddened me.

We had been engaged for more than a year without any prospect of a change. Her father was not in easy circumstances. He had to attend daily to his office which was in the Custom House, and his salary barely sufficed for their support.

Having gone to Philadelphia on business for my employer, I looked about to see if anything better might offer, and fell in with a man about going to Cincinnant to open a laro bank. He begged me to join him and keeplhe bar; offered better wages than I was then receiping; and this, with the love of adventure induced me to comply. I furried hone and told of 'my good fortune; but men argued with me and did all they could to persuade me against It. Eliza was in great distress and wept whenever I menthined it. She loved me as truly as ever man was loved: and you cannot believe how deeply I was affected to witness so much concern for me.

I now give account of a circumstance for me. I now give account of a circumstance and allend to now with Eliza and degran to pay her the most assidous attention. I paid no regard to this at first, believing her as much mine as if the marriage ceremony had been performed, but after a while I hought I could see that she derived some pleasure from his society; and then to my great grief and astonishment that I was no longer such a favorite as before he came. For awhile, I bore this in silence, but at length hell-raged in my bosom. I could neither eat nor sleep, and my health gave way. At length hell-raged in my bosom. I could neither eat nor sleep, and my health gave way. At length, I determined to end the matter, and hourly did I meditate upon the best plan of putting him out of the way. But all plans seemed to fail, for I had no access to his person; he living on his farm a short distance from the city. Poison, therefore, was out of the question. I determined on either a pistol or the dagger. I provided myself with both, and day by day watched for an opportunity. It came at length. He and his loved one had gone on an excursion down the bay. I saw them depart and determined what to do. Taking passage on board another steamer, I arrived but a short time after them; and soon after, saw them quite alone in a little bower. I crept up and fired—a moment after I was mingling with the crow at

pleased.

Wailing and misery now was mine. Not one
moment's peace came to me. God knew what
a wretched sinner I was and determined to make
me feel His wrath.
I could not join the wretched creatures I saw
around me, they seemed so dark and horrid. I
crept away, but you cannot conceal yourself.
There are millions upon millions of them, and
go where you will you have them all about
you.

Making one day, I fell in with a man who id me all about you and how he had been bentied by your advice. I came at once but you ady your friends with you, and I could not get chance to speak; but one day I heard you seak to that Methodist preacher, and I never, as so assonished in my life. I hope you can you me some comfort too—I am very, very isserable.

when some comfort too—I am very, very miserable. (I here gave him religious instruction at some length.) Dear friend, if I could utter what I feel I would; but no words cue express it. My heart is fluttering so that I can hardly breathe. Where do you get such heavenly thoughts? I am willing to do everything you require, and first of all I will implore my victim's forgiveness. You have been a savior to me and never can I cesses, to bless the moment I came into your presence. My grandisther then said:

"I am delighted with your lecture, it is exactly suited to his case. He is a most grateful creature; and is now leaping and shouting like a crazy man. You will do a great deal of good in this way, and your friends will do all they can to promote it."

"I am a dark spirit. My name is Benjamin Louenestal, I lived in a small town is Louisiana Bayou, LaSalle. I lived a life of crime from my boyhood: I could kill a man and care as little

about it as if I bad killed a dog. I repeatedly boastel of my exploits but no one exfed, for

about it as if I had killed a dog. I repeatedly beasted of my exploits but no one exfed, for those I associated with were as desperate as my self. I knew all about every one's business and served myself to whatever I wanted, for every body was afraid of me. When in New Orleans I gave myself up to every kind of dissipation. One day I was at a gambling house and lost a great deal of money, which made me mad, and I resolved to have it back in some way. I could not attack the proprist only cause there were too many officers about; so I waited until he went home, and as he stepped across the street, I came up behind him, caught him by the throat, and before he could gasp my knile was in him. I caught hold of his pocket book, and as I ran off. an officer came up and seized me. We had a desperate struggle, when another officer came, and I was a prisener. Kindly was I treated by the officers, for they all knew me. I had been there often. I was kept in jall a month before my trial came on, and then the evidence was so clear against me that the jury gave a verdict against me before leaving the box: If was not long before I was sentenced to death. But I had no thought of dying; that never entered my mind for an instant. Before a week elapsed, was out. One of the keepers was an old comrade. He slipped off my irons and let me out. I was now obliged to go where I was not long. I was now obliged to go where I was not long. I was now obliged to go where I was not now peak, and a jolly time we had of it. Before long, we engaged in a scheme to rob and murder a cour pany of persons who were going to Austin. I sent a ball through the head of one, and cut the throat of another. Every one of these persons were killed, men, women and children, six teen in all. The plunder was considerable, and I got a good share?

I now cleared out from Texas, for I knew that was no place for me, so I went to St. Louis. But he was prepared for me, and as I came up he pyrx-ball right through the mind the mouth was awful. His teeth were great spikes, s

into my eyes and mouth and cars, and I could not spit them out fast cabugh, and I was choked to death.

I woke up again, for I could not die; wish I could. Presently I card a great noise a little way off, and then came a herd of wild animais, chiefly bears and tigers, and they tore every limb of my body apart, and so I died again, and came to again; but I gained nothing by it, for there stood a great animal like an elephant. He had an enormous snout, and he picked me up as easy as I could a needle. He tossed me about for sometime, and then fig dashed me on the ground, put his great foot on my burk and squeezed every bit of sense out of me.

I thought I had, suffered enough, but it had hardly begun, for when I came to, there was a snake as big round the body as a cow. His eyes kept snapping at me, and his teeth like needles kept snapping too. He caught me in his mouth, and his body weet all around me, and strong as a lion he smashed me into nothing.

I could go on in this way all day telling what horrors I have suffered, but I have given enough to show what hell is.

Dear sir, a spirit told me that you had done him a great deal of good; that you told him God was not angry with us, but that by and by wee should get out of this hell and be carried to. a better place. Can you tell—me anything like this?

Having given him religious instruction in the

him a grows with us, so should get out of this hell and be carries should get out of this hell and be carries better place. Can you tell the anything like this?

Having given him religious instruction in the usual way at some length he said:

"My God, can this be true? Can it be possible that I shall ever leave this place of torment—I, the worst man that ever lived? I could not have believed this if any one else had said it, but I can read your mind, and I see that you are perfectly sincere. You believe it all, and I know therefore it is true. Dear friend, I can find no words to express what I feel, for I am in such a state of excitement, I don't know what I feel, but I feel a great deal of gratitude to you for your instructions, and I love the very ground you tread upon. Good by.

instructions, and I love the very ground you tread upon. Good by.

THE SPIRIT WORLD.

Your editorial, Brother Jones, on the above subject is correct. It does seem strange that many "on their advent into the Spirit World find thousands or bad spirits realy to maitreat them in every conceivable way," and the question is, whether such is really the case. This requires explanation, or the reader would be apit to arrive at wrong conclusions.

Brist I would be a the seem that these brist have done to the eather would be apit to arrive at wrong conclusions.

The pure and good are welcomed by their bright spirit friends, conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from apirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently published, so unlike the idea I had formed of the future state, that I turned to my gandfather, and saked him to describe a sinner saste on entering the Spirit World. He said:

"When a dark spirit neters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sight that can harrow up the soul. He sees beasts of the most disgusting kinds, litards, snakes and creeping things; and all because he corrupted bis mind with views that correspond with such animals. All these visions are reality to him. He continues in this alsoep for sometime, in length, according to the degree of his corruption.

After he wakes he finds himself in an extended plain filled with dark beings, all as dark as himself. They soon discopers him to be a new comer and rush upon him, dragging him by the hair, yelling, shrieking, howing, discord reigning everywhere, till he finds himself almost dead with fright. Before he can be received into the society of even these devils in human shape, ho must become as great a devil as any of them.

After a while he comes to his senses, and begins to-cry to God for mercy. Directly an angel comes to him, and causes his garmen

every position places him beyond his former state. He is always developing higher, and never ceases to advance."

Sometime after this, I read the following from the BANKER, circle

Q. When some persons first awaken in spirit, life, they say they and themselves surrounded by snakes and serpents. Is this true?

A. Yes.

the BANSER circle

Q. When some persons first awaken in spirit life, they say they find themselves surrounded by snakes agreems. Is this true?

A. Yes,

Q. What is the cause of these appearances?

A. It is generally caused by their inharmonious condition. It may have been induced by fear of hell, iteir of a revengeful God. It is generally induced by fear, yet it is as much a reality as any other condition of mind. The inchrist esses to many hideous objects that he becomes wild over them. It is thought by some to be mere fancy, imagination, but we assure you it is a reality, a something as real and tangible to them a are the every day experiences of human life.

Some time after this, a poor wretch after describing a series of horrors enough to curlle the blood, became to have been instructed as to the truth of the matter, for he added:

"What I have just given, you are to suppose a reality to meand can imagine yourself witnessing what I have just given, you are to suppose a reality to meand, can imagine yourself witnessing what I have just given, you are to suppose a reality to place, and such is the experience of every bad man and bad woman that comes here. It is precisely what one suffers in delirium tremens. The suffering is intense, but you know the imagined horrors have no reality. All that I have described was during a sleep that I was subjected to, and on waking all these terrible sense were gone."

Since then, spirits have given me their history, belonging to every grade of life. Some pass at once into a better condition, while that of others was awful beyond conception.

PHENOMENAL.

BROTHER JONES—Having traveled somewhat extensively during the past three months through the New England states, I have thought, perhaps, it might interest some at least of the many readers of your valuable paper, to make a itsuslism and Spiritualists while there. Liberal religious sentiment is railed spreading all over the eastern states, invading even the sacred precincts of the churches, in many cases, leading up to a higher plane of life, and teaching the best talent in their ministry.

Had I space I would relate the circumstances of the outgrowth of the Rev. E. R. Keys, of Portland, Maine, (who has for the past twenty years been the leading and most talented minister of the M. E. church of that state) from Methodism to the "Church of the New E. Revension," or Swedenborg. It was my privilege on several occasions to listen to remarks from this gentleman, and I assure you, the force with which he attacked the many dogmas of the old church, infant baptism, resurrection of the old church, infant baptism, resurrection of the old body, to indicate lecturers.

Evidence is not wanting to prove the religious progress of the age. While sto.ping in Boston, the latter part of August. I had an opportunity of attending the Spiritualist camp meeting held at Pierpont Grove, Melrose, Mass. The meeting was well attended from the first, and on Sunday I heard the number variously estimated at from five to ten thousand. The interest manifester introncher us as all that could be wished, and during the entire time, harmony and qoof feeling prevailed. Among the old and tried veterans in the cure present, were Warren Chase, A. T. Foss, H. R. Storey, N. Frank White, J. P. Greenleaf, Dr. J. H. Currier, Rev. Mr. Vate, a X- S. Jewish and the cure of the meeting and the work of the meeting and the work of the meeting and the decentral state, while and the regard to this leady, I may be allowed to say she was the right person in the right place. It would be impossible for gloom of despondency to exist where she was the right person in the

Why is it that so large a class of our people stand aloot from, and refuse towiavestigate the wonderful phenomens? Why do not the learned, the scientific, the savans of the land, come to the rescue, and show to the world that these manifestations are not from the spirits of departed human beings, but are produced through some natural law hitherto not known to the scientific? Or do this class of persons think these things too triding, too far beneath their dignity? Or, is it not more likely that they are afraid that they will learn something that will undermine or knock from under them, the underpinning of their preconcieved religious opinions! A law through which a person can execute the most beautiful paintings in a variety of colors without the aid of human vision beneath shee dignity or investigation of the learned!

Out upon such arrant bigotry. Were it not that this class of scientific and learned persons believed in their inmost souls that they would discover by investigation of the wonderful phenomena, that they had for centuries in the church been hugging and accepting as truths, a great religious humbing and delusion, they would not hesitate for one moment, but would be anxious to probe the subject to the bottom, and give to the world the result of their investigations and discoveries, and at the same time add to their own reputation.

Sept. 12th, 1860.

On the 6th of May, 1867, a local Eider of the M. E. church, Philadelphia, died. His pastor, Rev. J. W. J. and the writer visited him during his illness. The scene was a triumph over death, hell and the grave. When able to do so, even at midnight, he would read and expound the Scriptures to his family, who sat up with him. His sufferings were great, but he had great grace. The right before he died, he fixed his bright eyes on each member of the family as they were gathered around his bed. He then said:

"Oh, how Llove years." Lang.

bright eyes on each member of the lamily as bey were gathered a round his bed. He then said:

"Oh, how I love you all: I will ask my heavenly Father and I know He will not deny my request, that He may allow ine to be your guardian angel, and watch over this household." Thus he died, as though he would carry his beloved family in his last embrace to the city of the great King. About the 6th of last July, near midnight, a daughter (who slept with her mother), was awakened by a piercing scream from the latter. She begged to know what was the matter, but she refused to fell. In the morning she told the family, saying she dreamed that she saw her two sons (who have been traveling in Europe for some months) in a large carriage; that the horses ran away along a dangerous hill, that her deceased husband suddenly appeared and caught the horses by the bridle and stopped them and they fell. She then cried out, "Theo will be killed," when she awoke.

About three weeks after this, a letter arrived from Europe, commençed at Geneya, and finished at Interlaken, saying, "We are thankful that we are spared to write this letter,—which we never expected. We thought we would never see home. On coming down a steep hill the five horses ran of half a mile and threw the driver ten feet down the hill;" and that he believed some guardian angel unseen by them, protected shem.

Ask what ye will and it shall be done unto were John to the commender of the commender of them.

ten feet down the bill;" and that he believed some guardian angel unseen by them, protected them.

Ask what ye will and it shall be done unto you. John xv. 7.

The above we clip from the Methodist Home Journal, (Philadelphia), and are constrained to ask, are the Methodists all becoming Spiritualists? If that is not Spiritualism, then what is it? Yes, top your creeds and dogmas,—then "Ask what ye will and it shall be done unto you." Form circles and sit regularly with honest hearts and earnest longings for evidence of the soul's immortality, and it will certainly be given to you, for the promise is, that "Where two or three are gathered together in my name there will I be in the midst of them."

Spiritualists realize the truth of this promise and know of its fulfiillment, and others may, if they will but be guided by the spirit of truth within their own interior natures.

A Spirit Communication.

A spirit Communication.

Mr. Editor :—A few evenings since, at a private circle, a spirit came and said he with a find this triends, and had an idea that if his name was annuanced in your Journata, it would reach them. He should follow every paper, and promised to write you.

We are having excellent communications, and if the invisibles consent, I will occasionally send you something. If you accept this proposition please send to my address the copy containing the communication from the spirit.

H—.

- H-Watseks, Ill., Sept. 16th, 1869.

FRANK PLUMMER.

My name is Frank Plummer. I wish to find my friends, who think I have gone to the bad, but have not. [Where was your home?] All over creation.

Over creation.

It is strange I can't find my friends since I crossed over the river, as you call it, but I think the JOURNAL will find then, and I shall follow that, and I wish my friends to stain a circle, seven of them, and after a few sittings I will be able to make myself known to them, at least I think so.

Voices from the Zeople.

Extract from a Letter by Geo. W. Rence.
There are a few hero who feel a desire to
lovestigate Spiritualism, but we have no well
developed medium. We have one or two whom
Ithink would make good speaking mediums if
they but knew how to develop their power.
Can you tell me of some work which would
give us information upon this subject—
Lakeport, Mich., Sept. 9th, 1809.
[Answers.—We recommend "Underhill on
Mesmerism" as the best work now in print for
practical instruction.

practical instruction.

For sale at this office; price by mail postage prepaid \$1,50.]

Letter from Mrs. A. N. Durbi

Letter from Mrs. A. N. Durbin.

Mrs. A. N. Durbin of Sandwich, Ill., writes as follows:

"Enclosed find six dollars in payment for the Religio-Philosophical Journal for last year, and slao-for this year. I say glad to see the effort you are making to enlerge the circulation of your paper. Truth is sure to conquer if she can only get a hearing. We have no notion of doing without your paper; there are quite a number of Spiritualists in this place. Yours in the sause human progress."

Sister Durbin will please accept our many thanks for her encouraging letter—encouraging in a double sense, and we can but wish that many will follow her noble example; for of such is the kingdom of heaven—in which kingdom we should soon find ourselves if all our subscribers would "go and do likewise."

Letter from A. Pairchild

Letter from A. Patrchild.

Mr. S. S. Jokes:—I transmit \$5,00 for your JOHENAL, and thank you for sending the paper beyond the time the subscription was paid.

We thank you in turn, brother, for your appreciation of our motives. The bread we floated off down your way, has returned to us in leven, with which to leven a larger batch which would be joyfully received by many a famishing soul in your section, could they but know its good quality; and you may become a Savior unto many by letting them know that we cut loaves into quarters which we offer on trial at fifty cents each.

Will you be kind enough to try the experiment among your acquaintances.

Appreciative. 7

Nancy J. Boyer of Mowequa, Ill., sends us a new subscriber, and says: "Although I have a hard struggle to get along, yet I have taken your Journal for six months, which was the only one taken here, and which is eyed with suspicion by all except a few of the more sensible onea,—one of whom I have induced to take it on trial. I knew nothing of Spiritualism until I saw your paper, and money could not compensate me for the satisfaction. I have derived from reading it. This is a good field for missionary work, and were we able, would employ a lecturer to come and distribute the bread of life to the many famishing souls in our midst."

Sister Boyer will please accept our thanks for the interest she feels in the spread of our heart-cheering and soul-elevating philosophy. We congratulate her on having found so much joy in the new light so recently shed upon her, and we, trust that it may be reflected back upon many, who may be its joyful recipient through her praiseworthy efforts. Our paper has but to be seen to be appreciated.

Help Us Over Jordan.

Help Us Over Jordan.

J. Matlock writes from Jordan, Ontario, Sept.

J. Matlock writes from Jordan, Ontario, Sept. 13th, as follows:

"Please find enclosed \$1,25 to apply on my subcription to the Relicio-Philosophical Journal, I will endeavor to remit again as soon as my pecuniary circumstances will admit. I am a little sorry that I have not been able to remit before, for I like the Journal, and think it is doing a great deal of goods. It is far more manly and consistent in its course towards the down-trodden mediums than some papers I have read, therefore I like it, and will support it as long as I can."

We thank Brother Matlock for his kind regards and determination to uphold the right,—but we are in trouble, as we do not find his name on our mail-list under the proper head-letter J, and hence can not give him credit thereon for the money sent, unless we print the name again on the list, and in that case, he would be getting two papers of the same number each week.

the money sent, unless we print the name again on the list, and in that case, he would be getting two papers of the same number each week.

Is Jordan the name of the Post Office or the name of a village? Please inform us, and be kind enough to tear off from the paper one of the little yellow tags on which your name and figures appear—which denotes the time for which you subscribed, and enclose; also please give the county.

It is very frequently that subscribers are careless in these matters, which causes us much anxiety. We frequently receive money in letters that bear neither date, or Post Office address; and others with everything clearly stated, but forgetting to sign their names. In such cases we have to wait till the writer gets his "dander" up, when he will write again, which is our first opportunity of pouring oil on the wounded spirit.

Please make note of these matters, kind

spirit.

Please make note of these matters, kind friends, and you will save yourselves and us much trouble; and also be kind enough to complain to us if you do not get your papers in due time, and regularly, and you will much oblige us as well as yourselves.

Silence Broken.

Mr. Editor II does seem to me, I have preserved slence now about long enough: you have been throwing out insinuations and hints of different calier for the last year, until patience now ceases to be a virtue; and your remarks in such a pointed manner, are no longer bearable, and if not soon discontinued, I shall make a desperate effort to raise what is justly your due, if I have to deprive myself of some of the luxines of this life,—such as pork and onions, and have the JORINAL continued, as it is impossible for me to live comfortable without it;—find it is very unpleasant to be poor, and have been using up all my spare earnings to pay debte contracted before yours. I am not sure as I made any contract with you, I rather think not; it was a matter of kindness on your part, and if there is any wrong about it, you are responsible. I am entirely sione (religiously speaking) and will be much obliged to yoū, if you can godd-humoredly wait one month longer. I think you very kind, and assure you I have been very much benefied by the JOURNAL, for which I am very anxious and willing to pay you. Must remain a deliaquent for one month, I think.

WM. Z. HATCHER.

Plymouth, Penn., Sept. 10th, 1869.

Plymouth, Penn., Sept. 10th, 1869.

Plymouth, Penn., Sept. 10th, 1809.

Well, Brother, go on your way rejoicing; you seem so well adapted to take things easy, that I was about to say that I would accept your proposition to give up "pork and onlons," especially the pork; but it is doubtless most (moet), that you should est,—(pork) and we could not find it in our hearts to deny you, or have you deny yourself any of the necesseries of life that were more necessary to your earthly tabernacie might be premisturely closed, and we lose a good subscriber. We esteem our triends very highly, and bear with as good grace as possible the imfirmities of those strong in spirit, though weak in the feah. We think that of all people in the world, the Spiritualists are the moet favored, and should feel it to be a duty and privilege to sustain spiritual papers—that such blessings may be continued, not only for their own, but to sustain spiritual papers—that such blessing may be continued, not only for their own, be for the benefit of those who are still in ments darkness,—ever remembering our brother bonds as bound with them. "A word to the

Life is divided into three terms—that which was—that which fa—that which will be. Let us learn by the past to profit by the present, and from the present, to live better for the

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go about the bouse. And as I take the Banka of Lour, had read about your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case, set to the Banka office and got a box. I had but all the set of the Banka office and got a box.

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BY..... E. v. WILSON.

A Talk with a Minister.

The following conversation took place not long ago at R-, Wis, between the Rev. Mr. H. and the writer:

W.—Mr. H., we would like to ask a few questions of you in regard to your religious views. Will you permit us to do so? H.—Most certainly, and will give you candid an-

w.-Thank yon. What is your guide in religious matters reason, faith, or the Bible? H.-The Bible is our only guide, by it we must walk.

walk.

W.—Are we not to exercise our reasons on these things? Have we no right to this.?

H.—I can not exercise my reasoning powers. I must scept the Bible through faith, as the revealed word of God and His Christ.

W.—But I am so constituted that I have no faith. I never had. God has given me reason, shall I exercise it?

relac it?

H.—No, not in things perialring to God.

W.—But how am I to know what perialns to
lod, unless I exercise my reasoning faculties.

H.—We must take the Bible—there it is, and

Make it.

H.—We must soldle by it.

W.—But here are the Catholics, no mean power, they condemn the Proxisiants, as well as the King James version of the Bible. You, as a Photestant, condemn the Catholics and their version of the Holy Scriptures, Here is an exercise of reason.

Consument the Canada and Archive Series of Passon.

Which of you is right?

H.—We are not so far apart as you think. We believe in one thing, and that is, the divinity of Christ, and in the atosement—the power of the blood of the Lamb to save.

W.—Then why not harmonize and worship under one system of Theology?

H.—For the reason we do not agree on church government, and the manter of the communion of the Lord's supporer.

government, and the manter of the commandous the Lord's supper.

W.—Then you do exercise your reasons in regard to the meaning of the Bible?

H.—No, flot in regard to the authenticity of the Bible, but in the m-aning of the Bible.

W.—Is not that reason, and are you not reasoning when you differ with others in regard to the tweet of the Bible.

ing when you differ with others in regard to the import of the Bible? H.—O, well, so far as the rules of church govern-ment may be concerned, we exercise our reasons and no further. W.—Is your house the house of God, and the only house of God?

noses of God?

H.—Yes, our bouse is dedicated to God, and we see it as such, and for no other purpose.

W.—Is the Catholic house the house of God?

H.—Ye-s, as they understand the Bible.

W.—Is not your position an exercise of your reaons?

40ms?

H.—Only in accordance with the Bible, harmonizing with God's revelations.

W.—Vhere in the Bible'do you find authority for the teachings of Protestantism?

H.—We find it in the teachines of the Old, and more especially the New Testament.

W.—And then Protestantism, and especially your church doctrines, are the results of human conclusions. Is not this the reasoning of many H.—Yes, but it is the reasonings of revelation, also.

Also.

W.—Through you, or some one clee?

H.—Ehrough the apastles and the prophets, who were just men, inspired of God.

W.—So declared by the councils of the past.

H.—We consider that we are right.

W.—And so do the Catholics, but they condemn your views, even to the extent of burning your Bibles. And you condemn them.

H.—And yet, they believe as we do, that is, in the divine authenticity of the Bible, and the power of the blood of Jesus to tax.

W.—That brings us back sgain, to the original starting point—Reason. Is it duste or influtte reason?

eon?

H.—We accept the infinite reason.

W.—The Catholics, to ling evangelical in their teachings, will you let them use your church for worship, or preach from your pulpit?

H.—No, and if asked to do so, should, frankly say to them, no, you out not use my pulpit.

W.—But they betieve it ince evangelical idea of atonement, and sativation through the blood of Jesus Christ, as the only meats of grace.

H.—Trice, but they do not agree with use.

W.—So they say of you. Here, again, we find you in the full exercise of your reasoning faculties.

Plainly, Mr. H., what denominations are you willing to let your pulpit to, or permit to worship in your houses?

H.—The evangelical churches, only.

H .- The evangelical churches, only.

-Who are evangelical?s
-The Old and New School Presbyterians,
regationalists, Methodists, Baptists, and their

ranches, only.

W.—Are not the Swedenbogians believers in

Christ?

H.—Yes.

W.—Would you exclude them from your pulpit?

H.=Most certainly.

W.—Then you would exclude every denomination except those mentioned a short time ago?

H.—Yes, if, icertainly would.

W.—What of the Christian or Campbellite charch? Would you let them use your pulpit?

H.—I should frankly asy to them as I would to you, you can not use our church. I can not, in conscience, permit you to worship dof after your way, in my church.

W.—Here you are, acting from reason again.

H.—No, I am only carrying out the teaching of my Master, and His word, the Bible.

W.—Then your faith in the power of the blood of Jeans, is your only rule of action?

H.—Most certainly, it is.

W.—Let me make a case. The father of A. and J. is an old school Baptist. Their mother, a very liberal Methodist. On Sundays, they attend their

is an old school Baptist. Their mother, a very eral Methodist. On Sandays, they attend their poetive churches. The father orders A. and J. accompany him to the Baptist church; the other countermands the order, and bids them to with her. Which should the boys go with? H.—The father, of course, he being the head of

w.—Be not the mother's wishes to be considered of any value in regard to her children's religious education? Has she no voice in the matter? H.—The father's will is law in this case. W.—Well, supposing A. electrical

-Well, supposing A. elects to go with the ser, and J. with the father, both children being

dnore, what then?

H.—Again the father's will should be the law,

and the mother, as well as the children, should be

and the mother, as well as the children, should be guided by him. W—is the mother; in this case, exercising her faith, or reason, or either? Is she not, in fact, through your decision, deprived of faith, reason, and the right to worship God after the dictates of her own heart or soul?

A. says. "Father, I elect to go with mother, and do not believe with you, and prefer to go to the Methodist church. I do not believe in election and free ordination." The father says. "My boy, you have no voice in this matter: you shall go to church with me." And the boy is compelled to leave his mother and growith his father. Is this right?

H.—Yes, the father is responsible to God and society for the present character and fature wellare of the soul of A., and is justified in coercing the lad into obeying him.

W.—Again we sak, where was tile mother's rights? or had she none?

H.—The mothers has rights, but not to the extent of explainting the father and hasband in his right to control the religious trailong of his children.

W.—Let us look at the results through this computation. A year later, A. left his home—fled, from paternal oppression, and was loved by his father—is to-day a man of power and influence in the land, while J., who was elected said remained at home, died a few years ago at Pansma, South America, a confirmed drunkard. Who was the elected one?

H. (with marked surprise)—This is a very rare case, and only one in a thousand.

W.—You are mistaken, it is of frequent occurrence. "For the children of this world, are in their generation, where than the children of light." But candidly, Mr. H., if, as a man, you exclude them from your church?

H. (very much embarrassed)—What do you mean.

W.—I mean this. If you were God, instead of

II. tvery muss.

W.—I mean this. If you were God, instead of man, would you, as God, expel from heaven, or refuse to save, any one, or all of the denominations rejected by you as a human being, man and minimized the mounts?

rejected by you as a uniman being; man assessment ter of the gospel? High groups of the decline to answer the question. But you may rest assured of one thing, and that is, I would be just in either case. Will be the commis-tions from worshiplog it your God's house here on

earth?

H.—Yes, from my standpoint. The bells are rincing and I must go.

W.—And the bells of heaven are ringing for volunteers to put down this damnable Theology, for what this man would do on earth, he will do in heaven; and, as we need not expect mercy at his hands here or hereafter, we must "fight it out on this line, if it takes all eternity." And now let us to the battle of God, and the victory is ours. Let the bells ring.

Report of the Nebraska Spiritualists' State

The Spiritualists of Nebraska held a convention at Nebraska City, Sept. 15th, 1899, for the purpose of forming a State Spiritualists Association. Those in attendance manifested much interest in the spread of the Spiritual Philosophy, with the practical Christianity of its teachings. Letters were read from some wino could not attend, promising their cordial co operation in the decisions of the convention. The following are the names of the officers elect:

President, Isaac C. Young; Vice President, D. Ellis; Secretary, Jeannette Harding; Treasurer, A. Cline; Executive Committee, C. G. Cook, aac C. Young, M. Rich, E. J. Davis, G. M. Hentrand.

Issae C. Toung, M. Nun, L. v. Dawn, v. defensor.

The constitution is as follows:
Art. J. This association shall be known as the
Nebusaka Spiritualists' Association.
Art. II. The object of this Association, shall be
the furtherance and diffusion of the principles and
facts of Spiritualism.
Art. III. The officers of this Association, shall
be a President, Vice President, Secretary and Treasurer, who shall be elected annually, and hold their
coffices until their successors are elected, and who
shall perform the duties usually assigned to such
offices.

offices. An Executive Committee of five shall be chasen, of which the Fresident shall be chair and the five shall be chasen, of which the best of the five for a five shall be chaired to be the five shall be chaired for the five shall be chaired for the mission ally superintensing the promotion of the mission ary work.

Art V. Delegates from different parts of the state shall constitute the members of this Association.

on.

Art. VI. The Executive Committee shall have ower to make by-laws for the prosecution of the

Art. VI. The EXECUTE to the prosecution of the missionary work.

Art. VII. This Constitution my be altered by a vote of a majority at any annual meeting.

The following resolution was passed:
RESOLVED, That this Convention recommend, that his Executive Committee employ Dr. E. Sprague as unlesionary for this state.

It is hoped that the Spiritualists of Nebraska will do their work well in teaching the pure Curleitanity; the higher tored morality; the deeper and broader philosophy, than that of poor old "Orthodoxy," who has done its work and is about to pass away. May they, like their elder brother, Jesus, ever be found "going about doing good."

JEANNATTE HARDING,

Cor. See'y.

PLANCHETTE.

New Wonders of the Irrepressible Ag Portraits Drawn by it. From the Toledo Commercial, August 28.

Portraits Brawn by It.

Finnehette seems to be making new developments, as is instanced in the case of a young lady of Battle Creek, Michigan, who draws with cray-noss the portraits of deceased perions, as they appeared to their friends while living. The facts of the case are as follows:

While writing with Fianchette some time alnce, it commenced portraying the faces of persons. It then directed her to send to a firm in Chicago and After thinking shout if for some time, and having no knowledge of colored crayons, also was induced to send to the parties anned, and see if there was any truth lif the statements. She found them to be correct, and received the crayons, so ordered. Planchette then began drawing the figures on a Jarger scale, and with some precision. One of the fatter, who, had died before the young lady was born, and persons acquainted with the family could easily by gasan to be made or the correct, another was been appreciated to the case of the condition of the co to tell who it was. It wrote something now read; and, as it, seemed to be kward, one of the family suggested that jeas be brought to see if it could not be reflection. This was done, and the next was written nine times. This ed the gentlessian. Other persons have deceased relatives. One of the drawlored crayons is very beautiful, the exthe countenable being quite life-like.

Planchette commences at the head to draw, and finishes the picture as it advances. When it came to draw the dress of the picture above named, it indicated to the "medium," to take a purple cray. This she refused to do, asying it would spoil the picture. She strove to resist the "power," for way, and let Panchette Lake its course. It combined several other colors with the purple, and made a very handsome golden thit, which is the admiration of all who saw it. The young lady can not account for any of these mysterions workings of Flanchette. She has agree taken lessons in cap not, underected draft "green" he rough est aketch. We submit the case to the curious.

ta There is, in Mount Pleasant, a Bible 301 years old.

NOTICE OF MEETINGS.

Andorse, Ohio, Children's Programive Lyceum Moriey's Hail every Sunday at 11½ a. H. J. S. Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P.

correr, Conductor; Mrs. T. A. Ynapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.
ATRENS, Mrc. ... Lycoum meets each Sabbath at 1 o'clock
F. E. Conductor, E. N. Welster; Guardian of Groups, Mrs.
L. B. Allen.

L. B. Allen.
ADMAN, Moors-Regular Sunday meetings at 10½ a. m. an
7½ p. m., in City, Hall, Main street. Children's Frogressis,
Lycum meeta at the sume place at 12 m., under the auspice
of the Adrian Society of Spiritualists. Mrs. Martha Hun
Frendlent; Rare Z. Deborral, Socretary.

traveling their way to give them a call. They will be mod proceed.—Renderth Rutz—The First Spiritualist Association of the Company of the Proceedings of the Proceedi

Most Hall.—Lecture every Sunday afternoon as 234 o'clock, and will continue until neal May under the dian-agencest of L. B. Wilson. Engageiseats have been made with able, normal track and insufrational struckers.

France and imprintual speakers.

SFRINGHE HALL—The Bouth End Lycoum Association have cultertainments every Thurslay evoluty during the winter at the Hall No. 85, springfield street. Children's Progressive Lycoum neets every Shusday at 10½ a.m. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Gustrian. Address all communications to A. J. Chase, 1571 Machingsien street.

Union Hall—The Seath Research

on Hall.—The South Boston Spiritual Association meetings every Snaday at 10, 3 and 714 o'clock. Mr. s, President; B. H. Gould, Secretary; Mary L. French.

(even, Fresident; B. H. Jouria, Sweretstyr; may as are:
Baltimore, Mo.—The "The Spritualist Congregation
Baltimore in old meetings on Sunday and Wednesday or
uga, at Saratogo Hall, south-east corner Calvert and darast
dreets., Mir. F. O. By at spooks till further notice. Of
Arrandom Market and Spritualists of Springerstee Sprin
distord Baltimore. The Society of "Frogressive Sprin
variety and the unual hours.

Ramon, M. — Sprintanists had meetings to Ploneer Chavery Sunday attermon and evening. Children's Progress
you meetin the same place, at 2 p. m. Adolphus
linapana, Conductor; Mis M. S. Curties, Guardiae.

"The Serviculation of Bellot bold egg

Caspana, Cosaucter; ans M. S. Cartin, Guardian.

Britor; Wia.—The Sprittalists of Beloit hold regular

Sunday meetings at their church at 10% a. M. and 7% r. M.

Wm. S Yout, Fresident; U. S. Hamilton, Serretary. Lycom

meets at 12 M. Mr. Wm. Wadaworth, Conductor; Miss O.

BRIDGEPORT, CONN.—Children's Progressive Lycoum meets very Sunday at 10% a. M., at Lafayette Hall. H. H. Oran-dall, Conductor: Mrs. Anna M. Middlebrook, Gonzafian.

unlists hold meetings on and evening commer 1—Ladies, 5 cents; geni sive Lyceum assembles nctor; J. S. Crandon, ge, Guardian. All lett ation 10 costs.

ILERAS—The Associated Spiritualists hold meetings at mount Hall every Sunday afternoon and evening, commenced at 3 and 13 s. x. Admission—Ladies, a count; gentle-1, 10 cents. Children's Progressive Lyceum assombles at a x. Leanier Duarts, Condentor; J. S. Crandon, Association of the Condentor; Mrs. E. S. Dodge, Guardian. All letters are consistent of the Condentor; Mrs. E. S. Dodge, Guardian. All letters (Condentor), and Condentor; Mrs. E. S. Dodge, Guardian. All letters (Condentor), and the Condentor of the Co

despetary.

Giologo, Illinois.—The Chicago Spiritualista meet every Sunday in Creeby's Music stall at 19:40 a.M. and 7:45 F.M. payaker engaged.—Mrs. A. M. Cobby June of the and 120:11 payaker engaged.—Mrs. A. W. Cobby June of the and 120:11 payaker engaged.—Mrs. A. W. Cobby June of the and 120:11 payaker engaged.

First Spiritualists with the analysis of the morning feture. Dr. S. A. Avry, Conductor.

The Bulls Christian Spiritualists hold meetings every Sun dr. W. W. Comment Division Hall, Cheices, at 3 and 7 p. M. Brs. M. A. Ricker regular speaker. The public are lovined for the comment of the com

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every funday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering Clerk.

CAMBRIDGEPORT, Mass.—The Spiritualists hold meeting ory Sunday in Williams Hall, at 3 and 7 P. M. . Speakes

sugged.

DOTEA AND FORCACIT, HE.—The Children's ProgressirLyceum holds its Sunday session in Mervick Hall, in Down,
at 10% cm. E. B. Averill, Conductor; Mr. A. P. Gray,
Gaurdian, A conference is held at 15% p. a.

Du Quon, III.—The First Rostey of Spiritualiset, hold
their requise meetings in Schredere hall, at 10 O'clock A. M.
their requise meetings in Schredere hall, at 10 O'clock A. M.
comman the Same pieck at 10 Colock such Sunday averaing,
J. G. Mangold, Ounderory Mrs. Sarah Fire Guardian o.
Groups Scoils Hove far the bounds of the Lyceum, every
Groups Scoils Hove far the bounds of the Lyceum, every

Geneva, New York,—The First Society of Spi rmeva N. I., hold meetings every Wednesday clock at the residence of B. B. Beech, Sunday , at the residence of Dr. Newell.

Houseon, Mr. - Meetings are held in Liberty Hall, world by the Spiritualist Society,) Sunday afternoons and

roups. Lyceum numbers 100 members. Grand Rapids, Michigan, Children's Progressive Lyceum neets every dunday in simpire Hall, at 12 o'clock. A. M. wan. Conductor, Mrs. E. W. Barns, Guardian

Swas, Conductor, Mrs. E. W. Barns, o'mardian Junary Cris, N. J.—Spirinal meetings are holden at the Church of the Holy Spirit, Mt. York street. Lecture in the morning at 10½ a. m. upon Natural Science and Philosophy as basis to signoules Theology with scientific expriments and illustrations with philosophusia apparatus. Lyceum in the afternoon. Lecture in the evening at 1½ o'clock by rolunteg speakers, upon he Science of Spiritual Philosophy.

LOUISTILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 75 p. m., in lumperance Hall, Market street, between 4th and 5th.

owns, Mass.—The Children's Progressive Lyconin held ellings every Sonday afternoon and evening, at 3½ and 7 lock. Lyconin ession & 10½ a. M. E. B. Carte, Conduc-y fare, J. F. Wright Guardias; J. h. Whiting, Correspond

ing Secretary.

LYRN, MASS.—The Spiritualists of Lynn told meetings every
Sunday afternoon and evening, at Cadet Hail.

Lapoars I say, Association of Spiritualists hold meetings
every Sunday, at 10½ a.w., and 3 r.w., at "Occort Hail."—
Dr. B. B. Colling, Frest; F. A. Tattis, Section.

Maso Manz, Wis.—Progressive Lyceum meets very Sun-day at 1 p. m., at Willard's Hall. Affred Senier, Confector, Mr. Jane Senier, Guardian. The First Society of Spirmulaists meet at the same place every Sunday, at 3 p. m. for Confe-sion. O. S. Hasolting, Fresident; Mrs. Jane Senier, Sen-son. O. S. Hasolting, Fresident; Mrs. Jane Senier, Sen-

SAMA, N. Y.—First Society of Progressive Spiritual-mbly Rooms, corner Washington avenue and Fifth crylcos at 3 p. m.

MILAN, Q.—Children's Progressive Lyceum meets every nday, at 10½ o'clock a. M. Conductor, Hudson Tuttle ardian, Emma Tuttle.

auxusa, amma rutur Mariboro Spiritualist Association dold meetings in Forest Hall. Speaker engaged, Prol. Wm. wested of these seek for a year, Mrs. Luxie A. Taylor, Sc. Marcaseria, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 c. M., in the Police Court come, for the country of the every Sunday, at 10 A. m. and 2 c. m., in the Police Or Room. Scale free. R. A. Soarer, President; S. Pust Secretary? New York Crit.—The Society of Progressive Spiritual hold meetings every Sunday, in Everett Ball, comer of this p. m. Conference at 12 m. Children's Forgressive Dyes at 25 p. m. P. S. Farnaworth, Conductor; Mrs. H. W. Farnaworth,

worth, Guardian. The First Society of Spiritualists hold meetings every day morning and evening in Dodsworth Hall, 806 Br way. Conference every Sunday at same place at 2 p

obtribution taken up.

8 Spiritualists hold meetings every Sunday at Lama
corner of 5th avenne and West 29th street. Loci

4 O'clock a. m. and 7 p. m. Conference at 3 p. m.

at 12% o'cle urn, Mars.—Lyceum Association of Spiritualists in Lyceum Hall two Sundays in each month. rogressive Lyceum meets at 11 o'clock a. n. Spi---Mrs. S. A. Syrnes, Jan. 5 and 12; H. B. S id S; I. P. Greenleaf, March 1 and 8.

Richtard Chriss, Wis.—Lycoum meets every Sunday at half past one at Chandler's Hall. H. A. Mastland, C. muctor. Mrs. Della Pesse, Guardian.

SPRINGUELD, ILI.—Epiritualist Association hold regular settings every density morning at 11 o'clock, at Gapital en President, if M. Langhuer Secretary. Children's Prog-sive Lycome every Sunday at Sciolock P. M. B. Al Rich-da, Conductor, Nisa Lizure Porter, Guardian. STRAMORS, ILI.—The Children's Porgrésive Lyteum der camors, Ili.—The Children's Porgrésive Lyteum der inkine' New Halt. Harvey A. Jones, Conductor; Mrs. Ho-to James, Guardian.

s. Many A. Lyman. Lections at 7 F. M.

EXTV. CAL.—Meetings are beld in Turn Verein Hall,
wel, very Sunday of 11 a. m. and 7 p. m. Children's
te Lycenin meets at 2 np. m. Heary Bowman,
str Miss G. A. Brewster, Guardian

HAUTE 170—The First Spiritical Society—hole.
at 11 A. M., and 8 P. M. Speakers engaged, J.
Allen, tor six months, from May lat.
and Frogressive Lycens meets at the same place at
2. G. d'arasithe, Condepone.

seive Spiritualists hote d'Thir' and River street a's Lyosum at 2½ p. m Louiss Keith Genrdian

tion 10 cents.

"Meetings are held in Horticultural Hall
ermoon and ovening, at 2 and 7 b'clock,
saire Lyceum meets at 12 o'clock every
me place. E. F. Fuller, Corresponding Secsector of the Lyceum; Mrs. M. A. Stearns,

Guardian.

Washisters, D. C.—The First Society of Progressive Spiritualists meets every Sanday, in, their (New) Harmonian Hall, op nais Matropolitua-divide, Pennsylvania seroun, between this not in the testes, Speakers engaged; October, Mrs. pittiger, Nov., Sanda M. J. hono; Dec., N. Frank White; Jan. & V. Wilsoft Feb., Emma Hardinge (appected), May. and Hilled, appl., Joseen Hall May, Alcinde W. Sidal. Lecture at II a. M. and J. f. xv. Cultura for regressive Lyseams. One. B. Deals, conclusion, 137 p. xv. every Sounday. John Oce. B. Deals, conclusion, 137 p. xv. every Sounday. John

Yavas Citt, ILL.—The First Society of Spiritualists and fands of Progress meet every Sunday for conference, at ong's Hall, at 214 p. m.

PROSPECTUS

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THIS WEERLY NEWSPAPTE will be devoted to ARTS and SCIENCES, and to the SPIRITUAL F SCOPHY. It will advocate the equal rights of Men SCOPHY. It clead the cause of the vising generation. r—a friend of our common humanity, and an ad-e rights, duties and interests of the people. This journal is published by S. S. JONES: late t

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Land. Communications are solicit of from any and all who feel that they have a truta to enfold on any audject; our right always being reserved to judge what will or well not interest or instruct tae public.

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ertion.

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which these Plantbettes to the magnetic currents of de of Electrical and Magne relein mode of Emerica currents of the human of the prepared expressly for the purpose. The office of the proper channels are for a first proper channels, are for Airer is becomes conside with proper channels, are for the property of the property of the property of the control of the property of the property of the testing that the property of the property of the that is satisfy himself of the great power typing be-petied a disserting poor interpreted through the

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Eruth wears us mash, bows at us human shrine, seehs neither place nor applause; she only ashs a hearing.

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CHICAGO, OCTOBER 9, 1869.

VOL. VII.-NO.3

Ziterary Department.

for the Religio-Philosophical Jour THE DEITY THAT WE ADORE.

Great God of Nature! unto Thee
With reversice we bend the kneeOur Father and our Friend—
And not to Him, with passions fell,
Whom priests their trembling heare
Will doom their sinful souls to hall
Where torments never as d.

We worship no revengeful god Who smites his children with the rod

The Delty that we adore—
And shall beneeforth forevermore—
Is meetful and hind.
It saver extered in His plan
To tempt with sin, poor finite man,
That he might reture, curse and bas,
With creatly rained.

With creatly rained, And Thou, great God of Nature 1 The Art the Supreme to whom we bow, Our feelity is given. We need no "mediator's" aid Whose blood one debt of sin has paid Nor priest to ply his geopal trade. To fit our souls for heaven.

We know that Thou art everywhere, And love Thee for Thy kim ly care, For each created thing. We feel Thy presence, and we know Thy cholcest blessings freely flow For all Thy children, high and low, For passant and for hipg.

For peasant and for sign.

In every flow'r that scents the gale,

Each blade of grass that deche the vale,

Each pebole on the strand:

In the unnumber'd insect race,

The reptile with its crawling pace,

In every bird and fash, we trace

Thine own almighty hand.

We see Thee in the mountain peak, We hear Thee in the whirlwind's shrie The earthquake's culien mona; jild ceens when, with heaving breast, its giese from his fifth rest, a nelveare in wrath his fearful creet Thy sovereign presence owns.

My sovering presence own.
We see Thre in the consts' flight,
The stars that twinkle in the night
Like geme'd beauty rare.
We see Thee in the lightning's flash,
We hear Thee in the thunder's crash,
The tempest's how, the surges' deah,
And how that Thee art there.

ne above has 1000 art here, n storm, in sephyr, gale and brems, In ocean, lake and stream; n mointain, davers, dell and glade, n overything that Thou hast made glevery form and size and grade, We see Thee still Supreme.

And, God of Mature, unto Thee-And Thee alone—we low the hare With more of love than fear, Nor know the knave so steeped in ata But has redeeming traifs within, And who may not an entrance win To the most bilasful sphere.

THE PLANCHETTE MYSTERY

OF THE AGENCY OF DEPARTED SPIRITS

This theory apparently has both merits and difficulties, which at present we can only briefly notice. Among the strong points in its favor, the first and most conspicuous one is, that it so cold sits numerous forms of merits intelligence in a strength of the strength of

not confined to New Lebanon, but extended, more or less to all the Shaker communities in the United States—not spreading from one to consider, but appearing nearly simultaneously in not confined to New Lebanon, but extended, more or less, to all the Shaker communities in the United States—not spreading from one to another, but appearing nearly simultaneously in all. They also tell me that the phenomena ceased about as suddenly as they appeared: and that when the brethern were assembled, by previous appointment, to take leave of their spirit-guests, they were exhorted by the latter to treasure up these things in their hearts; to say nothing about them to the world's people, but to wait patiently, and sooff they (the spirits) would return, and make their presence known to the world generally.

During the interval between the autumn of 1845 and the spring of 1847, a book, wonderful for its inculcations both of truth and error, was dictated in the mesmeric state by an uneducated boy—A. J. Davis—in which the following similar prediction occurs:

"It is a truth that satisfic commune with one

During the interval between the autumn of 1845 and the spring of 1847, a book, wonderful for its inculcations both of truth and error, was dictated in the mesmeric state by an uneducated boy—A. J. Davis—In which the following similar prediction occurs:

"It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; and this truth will ere long, present itself in the form of a living demonstration. And the world will hall with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn."—Nat. Die. Res. pp. 675, 676.

Eight months after the book containing this passage was published, and more than a year after the words here quoted were clicated and written, strange rapping sounds were heard in an obscure reliated in an obscure reliated in an obscure reliated in the western part of New York. On investigation, those sounds were found to be connected with intelligence, which, rapping at certain letters of the alphabet as it was called over, spelled sentences, and claimed to be a spirit. The phenomena increased, assumed many other forms, extended to other mediums, and rapidly apread, not only all over this country, but over the civilized world. And wherever this intelligence has been interrogated under conditions which they prescribes for proper answers, its great leading and persistent response to the question, "Wat are you?" has been, "We are spirita!" Candor also compels us damit that this claim has been perseveringly maintained against the combined opposition of the great mass of intelligent and scientific minds to whom the world has looked for its guidance; and so nuclessfully has it been maintained, that its converts are now numbered by millions, gathered, not from the range of the pressure of the pressu

without suspicion of ite-having the remotest connection with so-called "Spiritualism." The cry has been raised,

"Quiquet id et., time Dance et does ferentes," but too late! The Trojan walls are everywhere down; the wooden horse is already dragged in to the city with all the samed heroes concealed in its bowels; the battle has commenced, and must be fought out to the bitter end, as best it may be; and in the numerous magazine and newspaper articles that haven's hills the terminate one way or another.

Should our grave and learned philosophers find themselves overcome by this little three-legged spider, it will be mortifying; but in order to avoid that result, we fear they will have to do better than they have done yet.

On the other hand, before the Spiritualists can be allowed to claim the final victory in this contest, they should, it seems to me, be required to answer the following questions in a manner eatisfactory to the highest intelligence and the better moral and religious sense of the community:

Why is it that "spirits" communicating through your mediums, by Planchette or otherwise, can not relate, plainly and circumstantially, any required incident of their lives, as a man would relate his history to a friend, instead of dealing so much in vague and ambiguous generalities, as they knows always do, and that, too, often in the bad grammar or had spelling of the medium? Or, as a question allied to this, why is it that what purports to be the same spirit, generally, if any dasays, fait, when trial is made, to identify himself in the same scarner; through a mother your Webster. Clays, Calhousa, and others, speaking through mediums, so universally give the idea that they have deteriorated in intellect since they passed into the efficiency an

happen that the spirits—if they are spirits—can not communicate anything except what is already in the mind of the medium, or at least of some other person present? It does not quite answer these questions to say that the medium is "undescloped," unless you explain to us precisely on what principle the undevelopment affects the case. A speaking trumpet may be "undeveloped"—cracked or wanting in some of its patts, so as to deteriorate the sound made through it; but we should at least expect that a man speaking through it would speak his own thoughts, and not the thoughts of the trumpet. And then, looking at this subject in its moral and social aspects, the question should be answered; Why, on the supposition that these communications really come from immortal spirits, have they made so little progress, during the twenty years that they have been with us, in elevating the moral and social standard of human nature, in making better husbands and wives, parents and children, clitzens and philanthropiats, in drawing mankind together in harmony and charity, and founding and endowing great insitutions for the elevation of the race? Rather may we not ask, in all kindness, why is it that the Spiritualist community has been little more than a Babel from the beginning to the present moment?

Or, ascending to the class of themes that come and the theory of the made of Ralielon. Why is it that

it that the Spiritualist community has been little more than a Babel from the beginning to the present moment?

Or, ascending to the class of themes that come under the head of Religion: Why is it that prayer is so generally Ignored, and the worship of Gor legarded as an unworthy superstition? Why is it that in the distribes, dissertations, and speeches of those who profess to act under the sanction of the 'spirits,' we have a reproduction of so much of the slang and rib idity of the infa-cis of the last century, and of the German Rationalism of the present, which is now being rejected by the Germans themselves? And why is it that in their references to the great lights of the world, we as often have Confucius, Jesus Christ, and William Shakspeare jumbled up into indistinguishability?

I do not say that all these questions may not be answered consistently with the claims of the spiritual hypothesis, but I do say that before our Spiritualiet friends can have a right to expect the better portion of unakind to drink down this draft of philosophy which they have mixed, they must at least satisfy them that there is no poison in it.

Having thus exhibited these several theories,

must at least satisfy them that there is no poison in it.

Having thus exhibited these several theories, and, to an extent, discussed them pro et contra, it is but fair that we should now ask Pianchette —using that name in a liberal sense—what is her theory of the whole matter? Perhaps it may be said that after raising this world of curiosity and doubt in the public mind as to its own ori, in and true nature, we have some sembiance of a right to hold this mysterious intelligence responsible for a solution of the difficulty it has created; and perhaps it we are a little skillful in putting our questions, and occasionally call in the aid of Planchette's brothers and sisters, and other members of this mysterious family, we may obtain some satisfactory results.

Planchette now takes the stand and gives

may obtain some satisfactory results.

Planchette now takes the stand and gives such answers to these and many other queries, as must ever prove satisfactory to any inquiring mind, however skeptical he may be. She settles the question of originality, and upsets all the theories that have been, or that seems to us, can be urged against the theory of spirit control. The astute questioner is completely nonplused. This exceedingly interesting portion of the series, will be continued in the next twa-numbers of the Journal.—ED.

[From the Cleveland Herald] - A STRANGE PHENOMENON.

The Woman Who Has Been Preaching Every Two Weeks in a State of Uncon-sciousness for Twenty-three Years—Scien-tific Men Nospiussed. Another Version of the Affair.

Having for many years heard strange stories with regard to the case of a Mrs. Birney, near. Tippecance, Harrison county, Ohio, the writer, in company with a friend, visited her residence on Sunday, August 8, 1899. I had heard that she would preach at nice o'clock on that day while in a perfectly uncoascious condition—age herself being able, after recovering from the measurer's or unconscious state, to tell a single word that she had applea.

Before relating what I saw and heard, I will give a brief account of this wonderful-woman, and the leason assigned by befrelf and family for the strange phenomenon which has attended to the same and the leason assigned by befrelf and family for the strange phenomenon which has attended to the same and the leason assigned by befrelf and family for the strange phenomenon which has attended by the same and the leason assigned by befrelf and family for the strange phenomenon which has attended by the same and the same strick, and at the age of twenty-three years married her husband, Mr. Birney, who is a gentleman and a Gord brick residence about one mile cast of Tippe canner. They have reared three children; two sons, aged respectively thirty and twenty-eight years, and one daughter, aged twenty six—all married and in good circumstances. Mr. Birney is an exemplary m mber of the Methodist Eoiscopal church, while his wife belongs to the Prasbyterian church, but the says she is not a scearian in any sense whatever. She bears as good name, which is better than worldly-riches, and is beloved by all who know

her best. She is an intelligent, sensible woman, and in this respect her discource on the occision referred to did not, in language and though; come up to her capacity when in her normal condition.

About twenty-three years ago she was suddenly taken ill, as was supposed, and while in an unconscious state delivered a religion discourse. From that time until the present, these spells have come upon her regularly every two, weeks. At first they occurred on week days, but for the past twey years they have been always to they have been and they have been a seased to excite the woulder of the case has cessed to excite the woulder of the case has cessed to excite the woulder of the case has cessed to excite the woulder of the case has cessed to excite the woulder of the case has cessed to excite the woulder of the case has cessed to excite the woulder of the present and the present of the many present of the many present, as the present of the present of the many they have been and they have

system that she cannot bear to hear any loud; sharo noise.

On the occasion of our visit we arrived at the family residence about 8 o'clock in the morning, and were courteously received by Mr. Birney and his wife. She was sitting in an arm-rocking chair by the 'side of a bed, and taking an occasional sup of what seemed to be some kind of tea. The influence was coming upon her, but she was able to converse with us more than half an hour. In the meantime she kept rubbing the right side, and occasionally also the left side of her forehead. She seemed finally to suffer considerable pais, and at about ten o'clock she became very pale, her system relaxed, her head, fell upon her breast, and she was as powerless as a sleeping finalt. In this condition her husband lifted her loto the bed, and placed her in a sitting posture. For two or three minutes she had to be held from falling over like a stick of wood. But soon her body seemed to be re-animated, and presently, after some effort and in a changed tone of voice; she said: "is it noticeable, and worthy of our afterium." This sentence seemed to serve as a 'text', or rather motto for a discourse, which lasted about one hour and a half.

If any one who reads this ever heard an old.

motto for a discourse, which lasted about one hour and a half.

If any one who reads this ever heard an old-fashioned orthodox serricon forty or fifty years ago, delivered by an uneducated preasher and thrown together without reference to matter or arrangement, he has a fair idea of the discourse to which we listened for a mortal hour and a half. It seemed to us that some old-sime country preacher was attempting, "in surnest tones and grave," to address his "d, ing sudlence, fellow travelers to the bar of .God." The speaker asserted that the Captain of our returned "onne to cut down sectarianism, self-bigotry, selfam, self-rightcourses, self-known thing-tem;" that "many people haint sense enough to know that they knownothing, and that the wicked will be turned into hell with all the nations that frogot God."

But we cannot give even a synopsis of this sermon, for want of space. It contained some excellent truthe, rudely put together, errors in theology, riewing it from the writer's standpoint.

The case of Mrs. Birney is a strange and won-

excellent truthe, rudely put together, errors in theology, viewing it from the writer's standpolithe case of Mrs. Birney is a strange and wonderful one, and has never been satisfactorily accounted for by scientific men, many of whom of the control of the strange of the strang

ought to wake up, after being in the immortal existence forly or fifty years. Science has failed to explain the mystery surrounding this wonderful case; and may it not be that spiritualism too, is unequal to the task of unraveling the mystery—even if it does claim to be "wise above that which is written."

that which is written."

Mrs. Birney is an honest, sinckre, Christian woman, who would not, for worlds, impose upon the credulity of any one. When in this state her eyea are closed; she is completely unconscious. Is she controlled by an influence outside of herself? If so, what is it, and where does it come from f. sit within the power of man to solve the phenomenon?

We will crack that nut, by asking the Cleve-land editor how it is that he finds himself sur-rounded by old togies, who, so to speak, still vote for Androw Jackson for President—men rounded by old togies, who, so to speak, still yote for Andrew Jackson fop President—men and women too, who have not advanced a single step beyond what their fathers grandfathers and grandmothers had taught them. There is a class of people who, like's tarbid stream, more so slow that to a casual observer no perceptible change would be noticed within a period of fifty years, and yet by placing certain land-marks, and making close observation, we can discover progress, though very slow. Death produces no change in the character, habits, or knowledge of the individual. A man steps upon a ferry-boat to cross a river, and he lands upon the opposite shore precisely the same as when he started, and though all the inhabitants upon that shore might be spiritualists, he could not be made to believe in any such nonsense. Some people cling to old ideas and habits with such persistent teracity, that centuries would be required to cradicate them. There are as many legrees of progression as there are individuals to progress, and the same difference is manifested in the Spirit World as in this, and thus it happens that this old fogy preacher still con inues in the old beaten track, and will there remain, until by slow degrees he grows out of that condition. It would have been well for the Cleveland editor to have entered into conversation with him upon the ideas advanced, as both might have benefited thereby.

Geology vs. Genesis.

Mr. EDITOR:—In a late correspondence with a distinguished clergyman of this cit, he quoted Job in application to my remarks, "Where wast thou when I laid the foundation of the earth." thou when I laid the foundation of the earth? I replied, "I was not there, nor was the writer of Genesis there, but the writer of the Geologic history cas, and he contradicts the account given in Genesis." Who is more worthy of credence,—an irresponsible writer who recorded the reputed events sixeen hundred years after they were said to have occurred, or the unerring writer of "Nature's Revleations,"—contemporaneous with, and author of the recorded events. It was recorded the reputed events sixen hundred years after they were said to have occurred, or the unerring writer of "Nature's Revleations,"—contemporaneous eith, and author of the recorded events? In any court of justice, the testimony of a witness is rejected, who gives the date of an event long after it is proved to have taken place. There is a case in which the writer of Genesis, fixes the date of creation within six thousand years, when it is proved by irresistible argument, that man existed, upon the earth more than one hundred thousand years before the period of his creation, as given in Genesis. Now, as the Christian system is based upon the creation and fall of man as given by Moses, and his existence upon earth is proved many thousands of years prior to the Mosela occount, that theory is disproved and the Biblical fecord false. The opinion of some of the Christian Fathers upon this subject, is worthy of notice. Mosheim says, "The earlier Fathers considered Ezra and not Moses, the author of Genesia." But it is not so important to know who wrote it, as to know if they wrote the truth. Origen says, "What man of sense could make you believe, that the first, second and third days of creation, could have an evening and a morning, without sun, moon, or stars?

you believe, that the first, second and third days of creation, could have an evening and a morning, without sus, moon, or stars?

St. Augustine says, "There is no way of preserving the true sense of the first three chapters of Genesis, without attributing to God ting to God

chapters of Genesia, without attributing to God things unworthy of Him."
Clemens Alexandrinas says, "Your Genesis in particular, was not the work of Moses."
I will give your readers, in my next, some of the Geologic proof to which I have referred, and they can judge for themselves of their claims to truth.
Washington D. C., Sept. 24th, 1869.

to A Connecticut boy recently had a kite made in the shape and size of a man, which caused some wonderment and much comment when calmly swinging just beneath the summer clouds.

Pacific Department.

.....BENJAMIE TODD

A Trip to Oregon and Washington Terri-tory-No. 8.

tory-No. 8.

This town is situated on the banks of the Willamett River, five miles above Portland, It is
somewhat diminuive in size, though in earlier
times it had some pretentions, and thought to rival Portland-but alse for its high hopes, they
all faded, for, like the hopes of mankind in general, thry were doomed to realize a bitter disappointment.

ontiment.
There are several Spiritualists in the place, in fact, it might be said that Spiritualism is the pre-railing religion. The Episcopalism have a small meeting house, but it is in a displated condition, and the church that is accustomed to worship within its walls, is much like the building, going

meeting-house, but it is in a displiated condution, and the church that is accustomed to worship within its walls, is much like the building, going rapidly to decay.

There is one family in the place that deserves mention as true reformers. They use no meat or butter, no salt, mestard, pepper or spices of any kind, and yet their table would be tempring to an epicare. A plenty of sweet cream and nuits of all kinds, and the finest grahum bread I ever saw. Should any of our speakers go that way, call there if you want a home to rest for a few-days, and be assured that you will be cordially received, and your wants kindly cared for. Their hospitality is unbounded.

OREGON CITT

lies on the same river, eight miles above Mill-wake, and is quite a thriving town of a thousand inhabitants, with Canema only one mile distant. The two would number, probably, some fifteer or eighteen hundred inhabitants. They have three, churches in the place—Congregational, Methodist and Catholle. They have all got the dry rot in their bones and are drying—we were about to asylog inches, but we will say feet.

Many of the prominent citizens are Spiritualists and many more lean that way. Here we gave four lectures to well filled houses. There has been a radical change in the place since we visited them two years ago. Our going among them at that time aroused all their sand animestry of the popular theologians, and when they could not annoy us in any other way, they sent their children to make disturbance in the lecture-room and also on the outside. And those children were Sababta school scholars, and sent out to do mischief by their very Christian parents—a fine illustration of the civiline and benief in fluence of the Christian Religion. Truly! But, as it does everywhere, popular theology here has had one of the civiline and sentent in fluence of the Christian Religion. They are like a savage meetiff that has had his teet extracted, and can only bark and how!.

everywhere, popular theology here has had to successed that has had his teeth extracted, and can only bark and how!.

From here, we returned to Porlland on Saturday, and spoke or Sanday erening is Oro Fino Iliali to a large and intelligent sudlence, upon the following subject, "Religion, what is it? is it of God or man!" On Monday morning we started at five o'clock for Salem, the capital of the State. It lies on the eastern bank of the Williamet River, fifty miles south of Portsand. Owing to a low state of the river, it was uncertain about our sriving hy boat at salem in season, for our appointment that evening, so were obliged to take the stage. The journey was a severe one. The dust was very deep, as the season had been unusually dry, and we were well nigh sofficiated. The wind was travelling in the same direction as ourselves, and for milies we could not see the leaders of our team. As it is with all our annoyances in this life, so it was with our journey—it came to an end at last after eleven hours, riding. Our good friend, Deacon Hawkins, was awaiting our arrival, and gave us a cordial greeting.

You may think it strange that a deacon of the Congregational church should hasten to welcome us, but so it was nevertheless. But, by the way, he has become a very strong Spiritualist, and the church do not know what to do with him—they hate to turn him out, for he is one of their insoft-exceptional church should hasten to welcome us, but so it was nevertheless. But, by the way, he has become a very strong Spiritualist, and the church do not know what to do with a himsthey hate to turn him out, for he is one of their most exemplarity members, and to allow him to remain unchastiled would be ruinous to their government and principles. And Bro, Hawkins will not relieve them of their dilemma by going out of his own accord, so they are in a sad fix, for they fear if they turn him out, others will be of, fended and go with him. Poor preacher and poor church, they are in a sad quandary. Spiritualism has had many difficult nt opposition of the Methodist denomination, have a large university here that is fostered the Methodist fraternity throughout the e, and it is governed with all the rigor and fous bigotry that ever characterized the Pil-st that landed on Plymouth Rock in 1620, students are required, by the rules of the luttion, to attend church three times on Sunday, if found deliberate a block with a substantial process. The students are required, by the rules of the institution, to attend church three times on Sunday, and if found delinquent, a black mark is placed to their name on the list, and a certain number of black marks is a sufficient cause for expulsion in diagrace, and so published to the world. Another great difficulty has been the numitigated slanders and willith lies of the Methodist clergy throughout the State. And for suck kind of reachity, the Methodist clergy of the State of Oregon, can carry off the plan from any other portion of the civilized world—our own experience among them has proved the fact. But it is all right for them to follow Paul's example, and lie for the honer and glory of their God, also, for the discomitance of Spiritualism. What a contemptable God they must have, that takes so much lying to make his power and glory complete. Another difficulty that they have had to contend with here has been the most serious of all, and that is, the want of an eligible place to hold meetings. They have only had the district court-room, which is not of sufficient expacity, to say nothing of its other-inconveniences. The difficulty will soop be overlated, and the Spiritualists will, ere long, be tundantly accommodated.

C. A. Reed, the Adjutant General of the State, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state, who is a very intellectain and contended to the state.

abundantly accommodated.

C. A. Reed, the Adjutant General of the State, who is a very intellectual man, or at least so much so that he is more than a match for any of the preachers in argument, is engaged in building a large theatre which will be at the disposal of Spiritualists for Sunday meetings and other evenings also, when not otherwise entaged. Gen. Reed is a confirmed and out spoken Spiritualist, and one of nature's noblemen. He is also a man of stefing integrity; cannot be bought or sold, and commands the respect of all who are acquainted with him.

commands the with him.

If Spiritualism should go on increasing in a geometrical ratio, in this city, for the next two years, as compared with the past, the theologians would not be able to muster a corporal's guard.

We gave three lectures here with the old court-

home crowded, and returned to Portland on Sat-urday, and spoke the following evening in Oro Fine Hall. Subject, "Suniay just as good as any other day."

KNOW THYSELF.

Pacts in Regard to the Impulses of man-the Laws of Affinity—the stronger Element Substate on the Weaker.

It know of no requirement so difficult, as that man should know himself, notwithstanding it may be a Herculean task, yet it would be our greatest blessing, did we obey the injunction. We are complicated beings—we have a three-fold nature—we have a material or carthly being—we have a mental or reasoning being—we have a soul or life being. That to kgaow surelves, we must learn the whole man. Our organism, or fig-hip being is by far the smaller part of man, and our present capacities may be more easily analyzed and understood than either the mental or life element. The physical man may be separated into its several kindred parts. We remove the skin from the fiesh, the firsh from the muscle, the muscle from the ligaments and blood vessels, and these from the bone, and so continue until we have the human system divided and set apart in its several kinds. We now take these parts, and by a chemical process we ascertain that they are composed of certain earthly elements—the blood from one class of, element, the bone from a different, and a still different, and so on through the whole structure.

Now, if we turn our investigations to the earth, we find that it is composed of sixty odd different, we find that it is composed of sixty odd different.

structure.

Now, if we turn our investigations to the earth, we find that it is composed of sixty odd different elements. Among these are all the metalle ores, iron, copper, brass, gold, silver and many others. Then there are many elements in the gaseous and liquid forms—among these are hydromen, oxygen, nitrogen, Phosphoras, water and so on.

others. Then there are many elements in the gaseous and liquid forms—among these are hydroren, oxygen, nitrogen, Phosphoras, water and so on.

By a law of absorption and attraction, man's physical being is made up of some eighteen of these earthly elements. We take them into the system in many ways. Their properties bubble up in the fountain, and we drink them; they are pasted up in tweetation, and we cat that; their vapors arise in air and we breath them; or absorb them into the millions of perforations of the skin, and it is by this process that the physical man is brought to perfection. These earthly properlies have more to do in showing up our traits of character than all else combined.

One organization may be so circumstanced, from its embryo conception, all along its journey, as to absorb and take on more of one of these particular elements, (say iron) than of some other, its opposite in nature. Hence, iron being of a stiff, stubborn nature, the will man has a greater task to hold in subjection that character, than some one clee has, who has been differently circumstanced.

Again, take another organization that ways have accumulated a superabundance of some of those combustible gasses which goes off with a very little friction, and you have an individual that is irritable and uneven in disposition. The nature is in the elements, fad it where you may. The law of sillinity, like the load-atone, draws and adds at one or readily, where the hereditay slock has been most abundant.

This is our earthly man apoken of throughout the scriptures. It is our first man Adam, and it is this and this only, that gets up the earnal and spirlinal warfare.

I would not have any one conclude, from this argument, that we cannot avoid doing evil, therefore are not reconsiste for what we may do—it is not true. I told you when beginning this article, that the physical was the smallest part of man, that that mental and life were the greater part. In all else, we find the weaker governed by the stronger. This being true, if we suf

warring elements in him that you and I have within us.

But, let us consider this weaker and stronger
nature a little further. I do not simply mean a
muscular power. Because the ox, horse, lion, tiger and many other animals, are more powerful in
this respect, than man; and yet man governs and
controls those animals. But he does it by his willpower. We see by this, that as life grades up,
the sobler parts approximate nearer perfection;
hence our ability to gain the mastery over our
grosser natures. There is another apparently
strange feature here in connection. In all animated nature, the stronger subsists on the organism
of the weaker. The vegetable sucks up and lives
on animalcule; the grasshopper devours the vegetable; the c-chicken pounces down on the grasshopper; the hog cats the chicken, and man makes
food of the hog. Here then, is the lord of creation—the ultimatum and highest perfection of
carth. As the material organism grades down below man, so, the mental and life element goes up
in the same ratio.

One more thought on our material beings.

low man, so, the mental and life element goes up in the same ratio.

One more thought on our material beings. When the body gets sick—is emaclated by what we call disease,—medicine that will obviate or remove the malady, is eagerly sought for. If the blood gets too thin and does not circulate with that freedom that it oughts a preparation of iron is forced into the system, when the machinery slowly regains its proper motion. And is with other diseases;—we always seek the remedy from among the productions of earth. This is proof that the law of absorption has been interfered with, and in consequence the system has become depicted, and we have to go to the mother stock to build up that want, replace the earthly element wherels we have lost.

Let is now consider, very bridy, the mental man. It is just as much a bate as that little deably form that you handle with so much care, and ought to be dealt with equally tender. In act, the triume man begins in lafacer, grows to youth and ripens in old age. Three in one, progressing for eternity. After that nature ceases, (the physical man ripens and goes back to mother earth,) it in no way destroys the law of progression. The immortal man will grows and ripens,

but never can reach indinity. There can be but one Infinity, unapproachable.

But, I have already said that mentality was a babe—it so acts, in arriving at cotclusions. We suffer our human senses to lead us to many erroneous conclasions. Tree, the five senses were given to aid us in forming correct ideas; but they ard defective, and will not do to depend on as absolute. If they were not defective, there would be no differences ampgo us. We would all see, feel, hear, smell and test things just allike. You all know such is not the case, consequently, the organs must be defective, and if defective, will not give uncontrovertable proof. Like 4-small boy who has climbed to the top of some high hill—he looks out this way, and imagines that he is above the tallest trees—he looks away beyond and over them, and sees the blue sky—he turns in this direction, and the same scene is presented—every way he turns, it is down to him. With this evidence, he cries out in the joy of his little heart, "I am on the highest place in the world." He forgets or does not know that out here West, or down East or across the ocean, that there are mountains that would dwindle his little eminence to a mole-hill. Even so with the riper man when he begins to invasitigate and search for truth. We are too apt to carclesly follow the old rocky channel of some puny mind whose body now sleepeth. If our stiention is directed to some more noble and exatted evidence, especially if the apositle be of a different school or family, we utterly refuse to believe. May I tell yu with these things are so? Go to mother Rome and hear her clanking chains—see her gailing fetters that bind those infain men of reason. They are not allowed to reason for themselves, but on bended knees, like whising curs, their ungodyl protest feel them with the bread of death. But unit I stop here? No; the same demon spirit is cropping out in every church in the land. If one of these babes become restless and begues to ask hard questions, they are told to hush—these are mysteries bel

The Bostrum.

SPIRITISM.

putline of the Lecture on Spiritualism,— Delivered in the First Baptist Church, Memphis, Sabbath Evening, March 29th, 1868, by Rev. J. R. Graves.

And again, in 1st Kings xxii. 20, we read—"And the Lord said, Who shall permusic Ahab, that he may go up and full at Rumoth-dilead? And one said in this manner, and thouse that the may go up and full at Rumoth-dilead? And one said in this manner, and there cume forth a spirit and stood before the Lord and said, I will perruade him. And the Lord said unto him, wherevith? And he said, I will go forth, and I will be a lying spirit in the month of ail his prophets. And he said, Thou shalt persuade him, and prevail also: go torth and do s.v. 'Prom this passage we learn that God has a right to choose decusions for those he latends to destroy, and that without his permission, stata can have me power upon earth over men.

In Zachariah iii, 1, 2, we read, "And he showed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuse thee, O Satan; every the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand placked out of the fire? Jude 9, "Yet Michael, the archangel, contending with the devil, when he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord ground the said that a said that wished to know the secret, and strove with the bear the worship of Moses' bones. But Satan wished to know the secret, and strove with Michael, but the latter triumphed, and accomplished his mission.

Again, in Daniel x we learn that the good angels can be overcome and taken captive by more powerful fallen, spirits:

"In those days, I, Daniel, was mourning full three weeks, I at en op leasant bread, and I am man greatly beloved, understand the words! I guesk unto thee."

* And behold a hand touched me, which set me upon my knees, and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words! I guesk unto thee.

* And behold a hand touched me, which set me upon my knees, and upon the palms of that kingdom of Persia. Now I am come, et

The Bible tells us that Jesus was put into the tomb of Joseph, and a great stone was put at the mouth of the tomb, and securely sealed to prevent the remoral of the body. An angel rolled the mighty stone away and sat upon it. After Penteosat, the twelve apostles were seized and thrown into prison—the doors Bibled, locked and guarded. By sunres there is asing apostles were walking the streets of Jerusslem, and proclaiming the unsearchable riches of the gwpel. An angel had opened the doors and brought them forth, and the doors were tound in the morning locked and guarded, as at the first. Would it not seem, then, it unfallen angels have such power, that it is a small ma ter for tallen angels bave such power, that it is a small ma ter for tallen angels to untie the m set complicated knots, break cords in sunder, burst chains, empty drawers without unlocking them, and scatter their contents about?

Peter, on one occasion, was thrust into the inner prison—bound hand and foot with chains. The angel of the Lord, at the hour of midnight, in answer to the prayers of the disciples, gathered in a private room, came into the prison, removed the shackles from Peter's limbs—rolled back the huge and ponderous gate of the prison, that required the united strength of sir men to turn it upon its hinges, and led Peter safely through, to the great consternation of his keepers, and the great by of the Christians. There can be no good reason assigned why fallen angels could not do the same miracles, perform similar wonders, because, like the unfallen, they are not subject to the laws of matter, but superior to them; therefore capable of producing the most wonderful results. He who does not believe in the power of fallen spirits to unlock drawers, more tables, etc., is the creviluous and deceived man—imposed upon and deluded. Again, a good angel has power over dumb animals, and over the elements. When Daniel was cast into the den of half lamished lious, an angel caused Balaam's ass to speak. "B slaam, the son of Beor, who loved the w

2 Pet. ii. 18746.

So too, can Satan make use of brutes as mediums. He stole into the garden of Eden, and possessed himself of the nachash. Horsoph whom he conversed with and seduced our mother Eve. This Hebrew term anchash-corresponding to the. Greek ophis—bas been rendered into our vegsion serpeat, but probably should have been translated ape or beboon, as Adam Ciark, and other learned commentators suggest; for the screent certainly never, walked eract as man, and could not have been cursed by being ordered to go upon his belly, but the baboon, in all probability, first walked upon his hinder limbs as a human being. Tohim it would have indeed been a curse to command him to go upon his belly—that is, to use both hands and feet in walking, like other quadrupeds. Other reasons of a philological character have been adduced in support of this position. But so far as the subject of this lecture is concerned, it is a longth-rismaterial whether Satan used the serpent of his led lesign. The fact that he made use of a beast of the field as a medium on one occasion, certainly proves his power to do so again. It seems to be true, that Spirritam, the use of a medium by an eril spirit—aye, by the very prince of all evil spirits—becasioned the first human transgression, which brought death into our world, and all its wees.

Satan can prompt wicked men to murder, control the elements, inflict diseases and terrify with dream.

"In the history of Job we have another inspired account of the power of Satan, and of his halted towards the good of the human race, and of his nature diseases, and caused them to attack the extransion of the Sateans, and caused them to attack the servants of Job as they were peacefully plowing in their field. They slew all the servants but one, and carried away the oxen and the ascess, 2. Hac acused the fire to fall from haven, or rather he controlled the electricity which his in the clouds, causing the lightning to smite the servants who tended the sheep in the field, and killed all the sheep and all

history is found at length in 1st Samuel,

xxviii. Bishop Patrick, Dr., Clark and others, held that the spirit of Samuel did really appear, and that this was done, not through the power-peciation, by the per mention of Gold. But there is an exceeding the suppose. If Satas can arenate the suppose of deception, is apparent from the Bishe. These of the suppose of t

Christ himself made a distinction between diseased persons and those possessed of demons. He declared that he cast out demons, and con-

ferred the same power on his disciples, and they too did cast them out.

SIMON MAGUS.

If we pass into apostolic times, we meet with Simon Magus, as noted a medium as Simon Foster, his successor. It is sail, "Simon Magus used sorter; pand-bewitched the people of Sameria, giving out that he himself was some great one. To whom they all gave heed, from the least to the greatest, asyling, "This man is the great power of God."

The evil spirit was est out of Simon Foster. It is not wonderful that the very forms and features of the dear departed can be connected by demon spirits, for the himself into a that Satlan Can seen transform timed finion that Satlan Can seen transform timed finion that Satlan Can seen transform the soft finion that and are the spirit of sortery was east out of Simon Magus, be immediately lost his power—his art of divination farsook him, and so too would Foster's.

THE FORTUNE TELLER

cus, he immediately lost his power—his art of divination forsook him, and so too would Foser's.

Again, in Ac's xvi., we read, "And it came to make a we went to prayers certain damsel posessed of a spirit of divination, met as; which rought her master much gain by sooth saying. The same followed Paul and us, and cried, saying, "These men are the stryants of the most high God, which show unto us the way of salvain." And this she did many days; but Paul being grieved, turned and said to the spirit, not to the damsel, I command thee, in the name of Jesus Christ, to come out of her. And be came out at the same hour,"—at once. In one squeece of this, Paul and Silas were arrestably the magistrates, at the instance of the lamsel's master, because the hopes of their gains and been taken away; and then the apostles, after having their clothes torn off, and after being beaten, were thrown into prison. This lamsel was but a type of the modera clairvoy-mats, so frequently to be met with in our day. Perhaps there is one in this city. People thiok it a small matter to-consult them, and even Christians, have visited them. But to hold intercourse through these mediums with demons—to worship the devil thus, is a most damnable ein, from which the Bible commanda us to abstain. I would as soon, if I could, call up the devil (Satan himself) and converse with him in his own person, as to commune with the devil (Satan himself) and converse with him in his own person, as to commune with the derecourse with the ungodly and the wicked from the earliest ages. Go home and consult your concordance, under the works, "Diviner," Sooth-sayer, "Mecromancer," etc., and you will find Spiritism existing in all periods of the world's history, you will find a pronounced by the conditions that are taught to relevant the long service and heaven the care arranged in harmonious order; and the wind, as the door was open-clusted without account of communication with spirits. We read in Virgil of the conditions that the amous oracle of Apolio at Delphi, to computing the computation of the property of t

God has wisely concealed the future from our w. There is a dark vell between us and ming events, that is designed by the Almighty prevent our knowing what is yet to come, he mercy and goodness of God are evinced by

Heaven from all creatures bides the book of fate, All but the page prescribed their present state, From britas, what man from mare what angels know, Or who could suffer here below? Taslamb thy first dooms to bleed to-day, Had he thy reason, would he skip and play? Pleased to the tast he or opsite forever food, And lites the hand just resided to shed the blood. O, blindness to the future kindly given, Taslasch may fill the place susigned by Heaven.

And litsk the hand just resided to shed hisbood.
O, blindness to the future histing gives,
That such may fill the place susigned by Heaven.
To a seek may fill the place susigned by Heaven.
To a tent may not be the control of the co

is but a prelude to the greater laxity yet to come upon them—to that utter destruction God will surely bring upon them unless they repeat and turn away from their intercourse with de-mons, their worship of the devil.

will surely bring upon them unless they repent and turn away from their intercourse with demons, the it worshlp of the devil.

We lear our own people, even the lahabitants of the Bluff City, are, many of them, falling into these snares of the devil. Some of our most estimable citizens resort to those possessed "with familiar spirits." The delesion is rapidly spreading in our very midst, and wee be unto this people, if it is progress is not checked. The dreadful visitations now seen in the North will be upon us, unless we hegin in time to butle with this fatal delusion. "Resist the devil, and he will continue with you until your destruction is secured beyong, the hope of remedy. Some may think it mafe postime to visit these, mediume, but I ware you, men and women of this audience, against it—as the sin of Stull—as the sin of necromancy, for which posture nations have been destroyed—as the worship of domons, for which you would be visited with evertas it goodennation, and with perfution, bunniless in the magnitude of its horrors, and endless in the duration of its terrors?

WHAT MEARN THIS SUDERIES WILDLY OVER THE LAND, IN OUR DAY?

It is ominous, it means something fearful to the wolld, hopeful to the Christian.

It is ordinous, it means something fearful to the wolld, hopeful to the Christian.

It is a sign of the lest times. It means that he near approach of the second advent of Christ is at hand, who comes to destroy the works of the devil, the unknown on order. The works of the devil, the unknown on order, The multitude may make and the wise mayes of at this, but the Bible dechares it, and Gol's people will understand it. I stand here as a minister off Christ, to discharge my duty to this congregation and to this city; to warn you and entreat you, by the truth an mercies of God, the joys of heaven, and the terrors of hell, as you regard the morality and well being of society-to renounce these works of the devil, to wash your hands of them.

I call your attention to the teachings of Christ our Savior, and the spoostles.

Christ declared that just before his second coming there should be great tribulation, distress and perplexity of nations, such as the world never knew. This is a political omen. That there should be great tribulation, distress and perplexity of nations, such as the world never knew. This is a political omen. That there should be great tribulation, distress and perplexity of nations, such as the world never knew. This is a political omen. That there should be great tribulation, distress and perplexity of nations, such as the world never knew. This is a political omen. That there should be great tribulation, it is tress and shall show great signs and wonders, insomuch, if it were possible, they shall deceive the very elect; but they do not decive the elect—true Christians. Ought not this to starte us?

The Apostle Paul declares, (1 Tim. iv. 1.)*

"Now the Spirit speaketh expressly, that in the latter times, some shall depart from the fatth, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences cared with a hot iron; forbidding to marry (fredow) and commanding to abstain from meats." (The devil, it seems is the author of Lent—so fashionable these d

many. The art is soluctive—they are seducing spirits.

A leading Spirit warned me not to enter one of their circles, unless I wanted to be converted to it, for it was dangerovan. I repeat this warning to all to-night. Unless you wish to place yourself under the enchantment and within the wites of the devil, do not enter a circle. Shun them as you would the house of death and the gate of hell. But do I admit too much in admitting that Satan and his evil spirits in these latter days will be permitted to do miracles to deceive all who will not receive the teachings of the Bible and obey them?

In the revelation of Christ to his churches, he gives them one of the signs of his near advent. I will read it, and scoffers may treat it as they please.—Rev. xvi. 13, 14:

"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the false prophet.

"For they are the spirits of devils, working."

"And I saw three unclean spirits, inte rings, come out of the mouth of the dragon, and out of the mouth of the dragon, and out of the mouth of the false prophet.

"For they are the spirits of devils, working mincles, which go forth unto the kings of the earth and of the whole world, he gather them to the battle of that great day of God Almighty." Is not the world ripening—do not all things seem preparing for some great crisis? Is there not a marshaling of all the forces of Satan for a conflict? Have not these unclean spirits been let forth, and are they not arra-july all the physical science, human and religious, against God's Rovelation? See false religious multiply; see Ritualism, with Roman Cabolicism in the van, sweeping through the churches of the land; see Christianity sunk into cold pomp and show, Pharisaism and formality; see the numberless isms, from bold Atheism, Universalism, down to Arleikm, and now Spiritualism, sweeping like prairie-dires over land and sea. What means it?

sweeping like prairie-fires over land and sea. What means it?

Has it ever occurred to you that the first delusion will be the last and the most general one? Eve was seduced by Spiritualism, Satan using a medium to deceive her, causing the serpent, or ape, if you will, to speak doing a miracle; and from the sacred Scriptures I have read, he and his evil spirits will decive, by similar-miracles and wonders, all that dwell on the earth, except the elect—God's own true children—his witnesses, who, amid it all, will teach, hold and practice his Word.

I leave these solemn, fearful facts with you. I have been searingly asked, if the devil has more power on the earth than Christ. While I believe that his demons posters human beings now as in the days of the spoules and first Christians, I also believe that the ministers of the master, dispossess and cast them out. I believe in Jesus Christ, my Savior. I love him, and will honor him; and in his asme to night, a medium that can do a well stated miracle before this congregation. Let that medium bid this table; on which to-day were the comblems of our dructled Messish, itse to the ceiling without human touch; let them suspend

this Bible in the art, from which I have this night preacted G d's trut, and I, in the route and by the power of a living Jesus, will ost the devil out.

Let the ministers and aprecies of this new religion, the teachers of the doctrines of devils come forth. They are here to night; they meck and biasphene the Nazurene as the d ving Som of G st. I challenge them to put his dwirfly to a test here in his own house, and helf or the eyes of this assembled congregation, or any other congregation's assembled to witness the trial, and it shall be known to this cut that his name has not lost its power over devile, as we have here so otten seen that his blood has not lost its officacy to save the penitient sinner. Miracless of grace and mercy have been here wrought in hundreds of instances, and Stain has been east of the fine of the control of

lium not extending a hair's breachn beyond natural range of our spiritual forces."

Zhilndelphin Department.

BY..... R. T. CHILD, M. D.

Subscription will be received, and papers may be childed at wholesale or retail, at 634 Ruce street, Philadelphia.

Nairative of a Spirit.

For sevend days past, we have seen a spirit, with a frank, open countenance, the very picture of recklesiness, dressed in sailors' blue pants, a loose plaid shirt, one sleeve of which is rolled up, and the other haugs loose, no neck-tie, and the shirt bosom unfastened. With a leap and a bound, he passes before us at times, and with a wild laugh on his face seems to say, "Well, I am almost ready," and in an instant, just as we think he will speak to us, he disappears. There does not seem to be anything vicious or criminal about him, he appears to be a jolly, good-natured person, who has been entirely indifferent to the customs of society. We know by certain indications, that he is either to felt list story limited, which we prefer sengrality some one else is to give it to us, likely both.

A pale-visaged woman, about middle aged, now stands at our side; there are marks of care upon her countenance. It is the-mother of Charles, which she calls the individual whom we have described. She stands in the attitude of sorrow, wringing her hands, but it is rather from habit, than from any present suffering, for there is a pleasant and satisfied book expressive of gratification at the attainment of a long desired object, that of giving the history of her boy Charles, which she knows and I feel will be a blessing to him.

With a very modest air, she says, "My friend, as I have listened to seperal of the narratives given to you by spirits, and have seen the happy results arising therefrom, I feel im pressed that I can tell you that which I can not leave him, and have, thus far, been unable to take him away. We would prefer to give no amon, as our family connections and mine, for I can not leave him, and have, thus far, been unable to take him away. We would prefer to give no amon, as our family connections and mine, for I can not leave him, and have, thus far, been unable to take him away. We would prefer to give no amon, as our family connections are understant of the many of the same of the summary

was capable of corong and we lived very happily.

I had imbibed the common idea among agr => x, that I must spbnilt to my hasband, and I dM nominimum when I found I was to be a mothen yet it was not of my choice; perhaps it would have been, but for this one idea of submission. Our child was a diughter, a feal bad, who lived but a few weeks. How said it is, to feel that the weaknesses of our bodies are to be visited upon our innecent children, and so intends if ed by unabiling maternity; expanding it is that the case with the first-born. My own health was better, but I felt saddened at the loss of our child. The old habit of relirement returned upon me with increased power, my husband and fiends sought by every means to divert me from this, but I have learned that there are conditions which cause us to return to former habits, though we may think we have entirely outgrown them.

ils, hough we may think we waste control or grown them.

Travel was suggested; and we visited Europe, and spent two years abroad. I saw much that, was interceting, but always through my dim and ext-ored vision. In spite of all this and of every ef-fort on my part to rally, the feeding of total indif-ference grow upon me which could only be removed tem sorarily by the most exciting scenes. So no, after our return home, Charles was been; a five, healthy-child. It seemed for a time that our troub-les were to be at an end. We entered upon the joyous scenes of life. I grow stronger, and deter-mined to rise above the oid feeding, and I excised-ed, but we saw plainly, as the years rolled on that I had left the impress of my condition upon our home, he was he modified it is true by a strong to the me. mined to rise above the oid feelings, and I exceeded, but we saw plainly, as the years rolled on that I had left the impress of my condition upon our dear boy, to be modified, it is true, by a "trong physical constitution, which gave to that, which in my case had been indifference, a recidessness that was at times atterly uncontrollable. He grew to purphood a bright godiss, with sparkling gens of though, but so entirely recibes in regard to the customs and proprieties of life, that sectional not tell what to do with him. We sent him to various schools, but there was very little satisfaction in this, and no one could be induced to keep him long. He would climb to the top of the highest trees, and, fixing himself across the line's, would go to sleep there. At a country place, where they had a rope well, he fixed a kind of brake on the windlass, got into the bucket and lowered himself down some forty or fifty feet, trasting to any-one who might come that way, to draw him np. Thousands of such tricks were performed by him, and yet few boys have grown up to manhood without more serious accidents than he had.

lad.

He was a constant, source of care, I will not any annoyance, for no parent should ever feel tiflat toward their child, and I did not. My life seemed to be more intervoreen with his each year. I knew, as mothers only can know, the reason for all this waveardness, and blaned myself much more than I did him, though I knew but little about these things. In this case, as in the former, it was not my desire to become a mother when I did, and had I, been consulted, as every woman should be, in relation to this most important mission of our lives, he would not have come just when he did. When he was about twenty-two years old, much sgainst the wishes of his father and myself as well as all his ritends, he joined a troop of gymnast, and by his daring he soon became one of the most expert of these. A short career, however, ended both his commection with them and his life. By a fall from an immense hight, he was stunned, and picked by insensible, and roon afterwardedled and his body was sent home to us.

Although a 3rm believer in the religion of the day, I had my motherly feelings that he was not a bad man, and I could not join with these who, in their minde, condemned him to eternal punishment, or with others who thought it was as well that he was relieved from this world of trial. All my old feelings of relirement came upon no with increased force, and in a few months I was lowed on these shores, without any practical knowledge of Spiritualism, or I should have come more willingly than I did. I had an undefinable feeling that I should meet my boy here, and that it was for me to remove that which I had, in my weakness, laid upon his iffe, No one can realize what were my feelings, on waking to a consciounces in this life, bo be into by him, and that too, with his such indidence and perfect rechiessness.

I was shocked; my ideas of the proprieties of heaven were dreadfully disturbed by his conduct, and yet it was so perfectly natural, that I could not long be troubled about it.

I toon found friends here who gave me

I have how owner. I will now introduce my son to you.

With a whirl and a bound, this strange child came into our presence, and after a few minutes, with strange gestures, he said: "I have been listening to that long story that my mother told you, and as I know she never tells anything that is not true, I believe it, but I don't undersiand it. I have been a mystery to myself all my life, and when I see other persons so quiet, and deliberative, I cannot comprehe nd why I should be so unstable. Ferhaps I did get some of this from my mother, but I don't blame her—she is good. The question is, what am I going todo?"

We had seen the splid of a plain friend standing very quietly at a short distance from us. Charles continued: "This old quaker wants me to go and live with him awhile. Dy you think I had better? If I thought I could stand his quiet ways, I would go."

We replied, "Do you really desire to change these habits? I think this good friend here, who understands the cadeed of your present condition, could and would do much to ald you. Recollect that the work is to be done mainly by yourself. We may explain to you how causes, beyond your control, have been at work, but when you have discovered these, you must be all your energies to overcome them. Go theo, my friend, and try what you can fo, and come and report to me."

"I thank you must kindly for the patience with which you have listened to my story. I shall go with him, and you will hear from me again soon." The mother there said, "May his aven's choicest birrishus rest on you, my brother, may the angels ever protect and guide you through all the walks ever protect and guide you through all the walks ever protect and guide you through all the walks may the blessings which fall continually around you, be as sweet incense, not only to yourself, but to all who come within the sphere of your indicates. I, too, shall be glad to return and bring to you the ce mpensation of a mother's gratitude and leve for what you have done for me."

The Artist's Heaven.

The Artist's Heaven.

In a private letter to a friend in this city, the Spirit Artist, S. B. Starr, sends the following eloquent and impressive description of what his soul sees in the inner life:

"The azère skies bend d'wn and enclose purple mountains, whose slopes are grashing with cascades of crystal waters marmaring and its owing on through meadows of emera d beauty, berpangled with millions of flower gems, while perfumed breezes and gentle zephyrs play through the Arcadian groves of hofty trees, redolent with the songs of thousands of strange, bright birds with starry wings, that bear the rich hues of all glorious things; where the rainbow spray of gushing fountains makes responsive music to Ardina harps that forever sing of the glories of that bright and better land, where there are wast temples of purshints azure domes, and thousands of mibbes, each one containing a gem of sculptured art. Vast galleries of painted gems whose living figures seem to breatte, and thrill, and glow with radiant beauty.

There in that beautiful land, we shall guther

one containing a gen of sculptured art. Vast galleries of painted gens whose living figures seem to breathe, and thrill, and glow with radiant beauty.

There in that beautiful land, we aball gither great trutis—pearls from ocean strands that are Irriduscent with the glow of perennial beauty, our brows are fanned by the spice winds, that have come 'o'er samp sea, away from the isles of the blessed. There are sylph like forms of queetly maddens, whose radiant smiles glow with a love as chaste as Disna's: there all forms of lust and sensuality are swallowed up in an etrnal sense of beauty, till the soul is wont to pant with an ecstecy of delight. There in that glorious land, the artisg of earth-life, who shall be counted worthy, will meet the sritist of olden days, Apelies, Previdelles and Phidias, of ancient Greece, Angelo, Raphael and Rubens of later time. There are galleries specially devoted to the presequation of the portraits of the great and good of earth, for all along the pathway of progress, the artists of the better land have kept a record of the cartily, of all the great and good who ever died in the cause of humanity. Thousauds of souls who "scaped to heaven from scaliolus gory," have the forms of their old bodies portrayed and preserved here—thousands who died at the martyr's stake, the queens and sages of old times, Zorosiste, Canquelus, Plato, Socrates and others, but there is one who shines out conspicuous among the rest, a sen surrounded by a galaxy of stars, Jeeus of Na zareth.

For the Religio-Philosophical Journal Principles of the Civil Rights.

BY H. S. BROWN, M. D NUMBER THREE

In my last article was shown the impossibili-ty of our organizing where Christians rule because murderers and other criminals could be

In my last article was shown the impossibility of our organizing where Christians rule, because murderers and other criminals could be lorgiven by them, but they could not forgive unbelievers.

Now let us consider the fve primary principles of the civil rights party; they are the exact opposite of the Christians; they forgive all persons but criminals, and often the most wicked of these under the influence of kindness to all, and a wish to extend mercy to all, so as to use any means to make good citizens of them.—Civilians are the most merciful and the most abused persons in christendom. Knocked down in the Senate; shot in the streets; spit upon in public places; butchered and hung by those who are inspired to evil deeds, by the teachings that there is no forgiveness to unbelievers. They still continue to advocate the most merciful and just laws of any persons on earth.

The civilian establishes the law that every person has a right to worship God according to the dictates of his conscience, when he does not interfere with the rights of others. This gives the right for persons to differ with each other in belief. Every civil person will concede this right without the least condemnation, to others. They will not worship a God that condemns because of non belief; because they know that they will be apt to follow his example, and be condemning people for entertaining the very best opinions that ever entered the minds of men. This has been the Christian fault in every age since the Christian cra, and has caused them to be the most blood thirsty criminals of all these ages. And as they have changed opinions, in later ages, they have erected monuments of honor to those their fathers damied and murdered.

Civillans adopt the law, that people must agree to disagree in peaceful harmonious real-

ted monuments of honor to those their fathers damined and murdered.

Civilians adopt the law, that people must agree to disagree in peaceful harmonious reasons. They worship the God of natural law that sends blessings upon the just and unjust, and imitate Him by making laws that are blessing to all people who live under them. Under the rule of this perty we have finally got such a public opinion, that we have organized upon a religions basis that is consistent with the principles of the party who have stood so nobly for the rights of man through good in all times. Hegawe have the party that we are idebted to for the right to organize, and it is our duty to protect that party from the assaults of their religious enemies. If any of these religious partisan societies own property which is not taxed, we at once call upon the people to tax it, for upon such property they erect batteries to assaul our common schools, so that people will become so ignorant that they can impose upon them the dogmas of their church, and in that way get the ruling of the nation, and institute their Christian bloody tortures upon unbelievers.

Milwaukee, Wis.

Milwaukee, Wis.

In a graveyard at Shrewsbery, New Jersey, is a row of ten graves, of a family of brothers and sisters, all of whom died at the age of ten days.

Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 34 FLOOR

s. s. Jones,

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

DHIGAGO, OCTOBER 9, 1869. Ag-For Terms of Subscription see Premium Ha

AP Those sending money to this office for the Journal, should be careful if state whether it be a renewal, or a new subscription, and write all proper names plainty.

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83- All letters and communications should be addresses to S. S. Jones, 192 South Clark street, Chicago, Minois The Fun is mighter than the Bword.

THAT DITCH.

THAT DITCH.

In this number of the Journal we give the conclusion of the Rev. J. R. Graves' lecture on Spiritualism. It is a valuable production in this, that it is a complete endorsement of all the spiritual phenomens of this and past ages, by an orthodox minister of much learning and good arepute, (for aught we know to the cantrary.) The Rev. gentleman has a peculiar faculty of explaining Scripture passages to please himself, and we feel disposed to indulgs him, since he has been so good as to acknowledge the facts and phenomens. His devil theory will not harm any one; he has so entirely overdone the matter that his argument on that head's overthess; besides, people are becoming to much entightened to believe in a God whow would create appowerful a rival as he makes out the devil to be, and for no other purpose than that of destroying nine tenths of the beings! He has created in His own image and for His special glorification, and "sending strong delusions upon them" for the very purpose of leading them astray.

"The Delty that we adore—
And shall benedorth foreseremen—
In surrelial and that.
It never entered is His plan
To tenyt with sin por failst mas.
That He might torture, curse and ban,
With creally realed."

We don't see fit to meddle with his valuable collection of Scripture texts in support of his the collection of Scripture texts in support of his the-

It never entered is into piac. The title might torture, curse and ban, With cresity resided."

We don't see fit to meddle with his valuable collection of Scripture texts in support of his theory, but will add a few more, to reader the collection more corr plete. Good and had people have lived in all ages; that is, good or bad according to the views of the ruling class in any given time or section of country, and it was but natural that all, without any distinction, should experience the change called death, and it was also but natural that these dead men should return, manifesting their peculiar characteristics as Rev. Mr. Graves has shown from his Scripture quotations that they did; and whatever they said or did which was not in accordance with the teachings of those who condemned, was denounced as demoniacal; even so it is now. But Mr. Graves does not; recognize any good as coming from spirits of either a high or low order, although every grade exists in the Spirit World as well as here, and we have but to exercise our reason and judgment in all matters presented to use either by spirits or mortals. For this purpose we were created with reasoning faculties, and are called upon to exercise, them in these, as in other matters. "Try the spirita." "By their fruits e shall know them, etc." Brother Graves is very hard on us, in this, that he charges upon us all the evils and corruptions that afflict society; he dumps the whole cargo of the insane into our lap, while it is a notorious fact that of all persons made insane by any form of religious excitement, not one in tweety can be chargable to Spiritualism; and then talks aboutive love in the advent of Spiritualism in 1848.

Should he take his concordance and consult the Scriptures was not the would never

houses, etc., as if no such evils ever afflicted humanity till since the advent of Spiritualism in 1848.

Should he take his concordance and consult the Scriptures under that head, he would never think of making any such charges against Spiritualism, nor could he complain of Brigham Young even—and how he dared venture so far as to make such serious charges in the face of the fact that for every recreant Spiritualist, he could—have found ten recreant ministers and clurch members, is beyond our comprehession. Brother Graves sakes:

"What means this sudden revival of these Satanic manifestations that is sweeping so widely over the land in our day?"

It means just this; that you have been on trial for eighteen hundred years, and the verdict of God Almighty is, that you "have been weighed in the balance and found wanting," and yourpher is being wrested from you. "To him that hath not, shall be taken sway even that he hath." Your cry of Infide! and Demon I is only, hastening your demise. According to your own admission, you have beheld the handwriting on the wall. The power once given to the saints you are utter strangers to. Christ said to his disciples, "And lo, I am with you even unto the end of the world." (Matt. xxviii, 19, 20.)

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." (Mark xxv. 20.)

Where are the signs (miracles) following your

iriming the word with aight following." (Mark xvi. 20.)

Where are the signs (miracles) following your preaching to confirm the word! Whom do the signs follow but the Spiritualists? Jesus said, "And those signs shall follow them that believe, in my name shall they cast out devils; here we pause to notice Brother Graves challenge.

"Show me," he says, "one of those miracle working mediums, and I will cast the devil out of him or give up that N, am not one of Christ's disciples."

Elder Miles Grant made, the same challenge not long ago, which was accepted, and he tried with all his might, and all the help he could command from Jesus, and he could not move

the demon (f) a peg, and gave up beaten; and Elder Graves will try with the same result simply because in all probability, there would be no demon to cast out; and if there was, it would require a medium to do it;) "They shall speak with new tongues: they shall take up serpents, and if they drink any deadly thing it shall not harm them, they shall lay hands on the sick and they shall recover. (Mark xvi. 17, 18."

There is not one of these signs but that follow the Spiritualists, according to Brother Graves' own statement, besides thousands of others still more wonderful that he did not mention. If healing the sick and binding up the broken hearted is the work of demons, pray tell us what the work of an angel or a Jesus is!

If Jesus was writung this article, we think he would exclaim, "Oh yo blind leaders of the blind,"—and divers other hard sayings, which we forbear to quote.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Acts ii. 33.

And now in this nineteenth century and twenty-first year of these Spiritual manifestations, yeare found "kicking against the pricks." Tis hard Brother Graves, very hard, and I would not do it any more; but let the voice that Paul heard, ring in your ear, "why persecutest thou me?"—and become a follower of the new gospelt hat you have become so familiar with, but to abuse. Covet earnestly the best of those gifts that Paul enumerates in Romans xii. 6, 8. "Having then gifts differing according to the grace that is given to severy man to profit withal. For to one is given by the spirit of the word of two with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

And again, But the manifestation of the spirit given to every man to profit withal. For to one is given by the spirit of the word of wisdom; to another, the gifts of healing by the same spirit; to another, the other, is the by the same spirit; to another, divers kind of t

you, and given to a nation bringing forth the fruits thereof." Verily, verily, we say unto you, that ditch you have chosen will prove your utter ruin.

Your boast of being able through Christ or his word to cast out the angels (whom you have first given a bad, name) is perfectly ludicrous, since not one single manifestation of the spirit attends your ministry, while every one of the "signs" enumerated, ablies with us, according to our Savior's promise, and hence they everywhere abound; legions of angels attend us, and who shall prevail against us when God and His angels (ministering spirits) are 'with us always, even unto to the end of the world.

Your churches, you confess, are lifeless, —dead; yes, your gorgeous templea are filled with dry bones, and the fires of hell have so stained the glase, that your windows are so carkened, that the sunlight of God's righteousness can not penetrate; —this is as it should be, for while that mass of corruption is within, the darker the windows the better.

Our advice to you is, to cease that wicked and foolish cry of "demon," and spend your remaining strength in trying to clean out those Augon Stables, and then smash those darkened windows, and let in the sunlight of truth, and our word for it, you will be more prosperous and happy. You say that Spiritualists ignore the Bible;—this is false, obsolutely false. It is notorious that the Spiritualists accept and believe, yea appropriate more of the Bible than any other sect under heaven; and those portions of it which have so long been enveloped in mystery, are being brought into the light by these modern revealtions; the crooked ways are being straightened;—this straightening process wrenches the frame-work of Theology and soon that old, worn out mankin will be dumped into that ditch, which God intends shall be used for the effal, but which hyou have chosen as a bulserk of defalse.

but which you have chosen as a bulicark of defense.

Oh, ye poor, weak, deluded, and self-righteous mortals; we trust God will yet be merciful unto you, by tearing from your embrace your many idols, and from your bodies your graments of self-righteousness, (filthy rags), and wash you clean in the muddy pool you have made, and clothe you in the garments of truth, and thus make your fleshly tabernacle a fit temple for the servants of the Most High to dwell in. God speed the day, for the coming of which, many sympathizing Spiritualists wait and pray.

SPIRIT PICTURES.

In another column will be found an adver-tisement of photographs from a spirit picture of Ometa, the Indian spirit who controls J. Milleson, and Yan Namee, the medium, drawn by W. P. Anderson, spirit artist. The photo-graphs are very neat, and will be forwarded by mail to any address from this office, on receipt of twenty five cents, and a three cent postage stamp.

A NEW PROPOSITION. To any one who has never taken the Journal, we will send it for three months on trial, on the

WHAT A MAN ENOWS.

WHAT A MAN ENOWS.

What a man can write out clearly, correctly and briefly, without book or reference of any kind, that he undoubtedly knows, whatever else he may be ignorant of. For knowledge that is ague, hazy, indistinct, uncertain—I for one profess no swap at time of the theoretic three never careful training were in that respect more coded. Men live in hate, write in haste—I was going to say think is haste, only that perhaps the word thinking is hardly applicable to that large number who, for the most part, purchase their daily allowance of thought ready made.—Lord Stanley.

Lord Stanley evidently ignores all but the one old stereotyped method of training and education—that by which men's minds are fitted to run in certain grooves—would soout the idea of a royal road to knowledge, by which men and women (of low degree in his estimation), have their interior natures so quickened as to have a knowledge which, in the languags of the aposite John, would be unlarful to utter. Standing at the foot of Jacob's ladder, upon which angels descend, laden with the richest treasures of knowledge applicable to all classes and conditions of mentality,—he would rudely destroy the foundation upon which it rests, and proclaim—"Thus far shall thou go, but no farther." Other Lords than Lord Stanley and there are thousands who can, and do write out clearly, correctly and briefly, for otherwise, what they never had the least knowledge or conception of, and by which the Lord Stanleys of earth are being confounded, not withstanding their many years of training, such as he thinks is more needed now than over before.

A rigid adherence to Lord Stanley's rule, as to what constitutes a knowing man, learning only from books, daily experience, and intercourse with mankind in his journey through life, would be bringing men's capacities within the narrowest possible limits; that which is not warranted by the experiences of men during the last half century.

Inventors as a class, are highly susceptible and sensitive, and

the narrowest possible limits; that which is not warranted by the experiences of men during the last half century.

Inventors as a class, are highly susceptible and rensitive, and it is the experience of all with whom we have conversed, that their idea s come to them unbidden, and from a source they know not of. In conversation with a sewing machine inventor of much celebrity about three years ago upon the subject of Spiritualism, (which subject he entirely ignored) he said that all the inventions he had, ever made (and they were many and various) both the subject and the machine itself were presented to him (at about the bour of midnight) while in a semi-conscious state. He said he could see the machine in all its parts, both separate and combined;—and he had always made a practice of gotting out of bed at the close of the vision and making sketches of what had been presented, and thus he had brought out many remarkable inventions.

Others study hard, and try one experiment after another, till becoming exhausted in their efforts, they conclude to let the matter rest awhile, and no sooner do they get into a passive state, than an idea fashes across their minds and they begin anew, and accomplish the object they were saining at by a much shorter method, and the machine is made much more simple and effective.

This experience of inventors is to a greater or

and the machine is made much more simple and effective.

This experience of inventors is to a greater or less degree the experience of scientists, authors and orators, many of whom write and speak better than they know, and are not unfrequently as much surprised at their efforts as are those who are instructed by them.

Who then will accept Lord Stanley's criterion; surely none who have had their interior natures quickened, and many who would, are puzzled to account for their singular inspirational experiences.

surely none who have had their interior natures quickened, and many who would, are puzzled to account for their singular inspirational experiences.

A singularly puzzling manifestation occurred at Washington, about three years ago. A prominent member of the Senate delivered a long and powerful speech, (one of those tending to Immortalize its author), and at the same hour, one of the members of the House of Representatives astonished that body, by speaking quite as effectively upon the same subject, and in very nearly the same language; in so much, that a quarrel arose between the two stars, each accusing the other of stealing and copying his manuscript. Much was said about this singular affair at the time, and a thorough understanding of the matter revealed the fact that neither had any knowledge that the other was contemplating a speech of the kind, nor could either have had access to the other's manuscript. The inspiring cause, then, was looked for outside the range of their conjectures, but with what result, whether satisfactory or other wise, we do not remember to have heard stated. It was an amusing occurrence, to say the least of it, and a matter of great surprise to all.

No one, it seems to us, who has been at alf observing, can fail to see that from the time-Abraham Lincoln was first nominated for President of the United States to the present time there has been a direct, immediate, unseen, yet positive element controlling the affairs of this country; this power has never been so clearly manifested before in the history of the world; so many unaccountable things have occurred, and so universally have the leaders of our government and armies been disappointed in revults, that they have been led to pause and exclaim, Great God! what next, and to what is all this tending! while now, men everywhere seem to be impressed with the idea that some radical change is about to take place; the very atmosphere seems impregnated with thought, which the people seem to absorb as they pass through it. There never was a

or be trained in, is a knowledge of himself. We need most to know how to render ourselves the most receptive to this divine influx, that we may possess all knowledge intuitively—that knowledge which—will enable us to bid farewell to books and classical training—that what we receive or learn, may lead us onward and upward in the path of real progress, instead of binding us in the galling fetters of ignorance and superstition.

in the path of real progress, instead of binding us in the galling fetters of ignorance and superstition.

Men of the Lord Stanley stripe move very slow, and when we consider the infinite capabilities of the mind of man, it is unaccountable that the world's great men know so little—have made so little progress; they are mere pigmies in comparison with thousands that are to-day in obscurity—a class that seem to be in the lower strata of life, from which tertile bed we see kere and there a rank weed springing up like a Bescher, Cheever, Tyng and Chaplu, going to seed and falling into decay—going back to take root in some new truth which is already patent to the multitude supposed to be living in ignorance and obscurity.

Mankind will be judged according to their interior, nature and capacity as we would judge of the soil we would select for a garden, and thus, meins, mene, loka upharsis will be written upon many a "lord," whom circumstances have placed in positions they are not entitled to occupy, while those upon the lower seats will be commanded to go up higher, that the Scripture may, be tuffilled, "The first shall be last and the last first."

may be tulfilled, "The first shall be last and the last first."

PERSISTENCE.

The persistence of the editors and contributors of the Boston Insestigator, in their determination that Spiritualism shall be a delusion, would be commendable in them, if directed in an earnest search after truth. But, as they will frankly admit, no person can see truth clearly, who looks through the windows of an old and long established prejudice. That they entertain a long cherished prejudice against popular religion, they will not deny; that is, in so much as they believe it a monstrous delusion; and that they couple Spiritualism with it, is equally clear, from a contribution to that journal of September 15th, under the caption of "The Spiritual Delusion;" for the writer says:

"The delusion called Spiritualism appears to be still in existence, though whether it is gaining ground of not I have no means of knowing. But it is destined to come to stell the terminality, for there is no foundation to it, no body—ti is merely a supersition, and must come to an end, as in a hundred of similar cases. Some people think it strange, however, that Spiritualism should spring up in those enlightened times; but I don't it. That the religious word was prepared for it. The strange of the religious. They are not landed people, nor were they exactly Christian, but teween them both, or in a transition state from old theology to more advanced and liberal ideas; so that when the car constitution is take from old theology to more advanced and liberal ideas; so that when the care of Spiritualism, freighted as they thought with new and improved evidences of immortality case along, they eagerly got on board, as if condently expecting an uninterruped and a permaent jurney. But in this they will be disappointed, or I miss my calculation. There is no enduring basis to Spiritual

The same contributor also says in a post-script:

"I am well satisfied, by personal investigation, that the Davenport brothers, Read, Fay, the Elliesc, the Eddys, and all the other physical mediums like them, are jugglers.—that is to gay, they produce the "manifestations" by trickery, and pain them of upon a credulous public as the work of disembodic spirits! These people have deceived millions, but-fluir imposture must come to an end eventually, and spiritualism being mishly or wally built upon them, must also come to an end as the same time."

To which the editor remarks:

"Our own views of Spiritualism are tolerably well expressed by our correspondent. Having no conception of a spirit, aside from the material organization, we, like himself, see no proof of its existence, and therefore have no belieff in it. So far we regard Spiritualism as much of a delusion as Christianity, but it is vaxily superior to it in freedom, liberality, and progress, and in these respects it is practically useful. We can not have too great an amount of these astering quilities, and therefore we are friendly to any cause or party that lends them a helping hand. The Spiritualists are doing this, and thus far we sympathize and co operate with thism in their efforts to improve and benefit this stard, beyond which we have no aspirations, and for the practical welfare of which, we are willing and eager to unite and labor in any possible way, with any class of citizens by whatever name they call themselves.

"With regard to the jugglery of the mediums, named, we have no doubt of it, for we have seen enough of their-performances to convince us of the fact. But the work of exposing them makes small headway: for this as in other matters, "Falsehood goes around the world, while Truth is putting on her boots. One has plenty of friends, the other very few and hence when an imposture is once untiroued in the minds of the multitude, it is an it will an at ask to overthow it. Neverthow it. Neverthow it is dissemination, is ever commendation of an

ject claims such general and universal attention at the present time, in the magazines and other literary mediums, than does that of "ghosts" or Spiritual visitants. So much interest is manifested, and so great is the demand by the public, for evidence from beyond the tomb, or ghostly literature, that the facts bearing upon such questions, are eagerly sought after by the publishers of all the leading prints of the day, unless we except our estéemed cotemporary, the Insestipator. So emphatically true is this, that the soular press vies with the Spiritual press in presenting facts of the Spiritual phenomena to a hungering and craving public.

This shows more clearly than any other evidences we could offer, the growing desire there is abroad, on the question of Spiritualism, or of a continued existence beyond the tomb. And as the interest deepens and widens, the evidences multiply rapidly, and, not alone through the mediumship of the Davenports, Pays, Eddys, Milises, Read and other accredited mediums, but from sources and localities innumerable. In the face of all these accumulating and well authenticated facts, it certainly looks like foolish persistence to continue to denounce the evidences of Spiritualism, through the various media as "junglery," without being able to detect, and fasten beyend a doubt, at least one instance of fraud and deception—without faring one single instance of junglery against any of the medium assailed. This is indeed a grave charge against the Davenports and others, to which the editor of the Investigator says: "We have no doubt of it, for we have seen enough of their performances to convince us of the fact."

Then will the editor of the Investigator do his duty, and lift the scale of delusion from the eyes of us who are duped, by a plain, simple statement of how any one trick of the Davenports or any other like "iuggler" is performed?

Again we beseech him, or any one, to lift the weight of delusion from our shoulders, if delusion it be, for we are not one who would believe a lie and

MRS. M. J. WILCOXSON.

MRS. M. J. WILCOXSON.

This highly gifted inspirational speaker, now on a tour Westward, writes from Roscoe, Ill., giving very fattering accounts of her reception at different points, and the eagerness with which the truths of the Spiritual Philosophy are sought after. She says, "Here I find myself engaged by one of those free religious societies," who are so offensive to Rev. Laveland. Had the Court House at Monroe, Wis., packed last Sunday evening, and many on the outside who could not gain admittance."

This will surprise no one who is acquainted with the rare gifts of this highly inspired lady, and it is to be hoped that all who can, will avail themselves of her services, and keep her employed every day in the week—It will pay. "The Journal gets abundance of praise this way."

We receive like expressions from all quarters.

way."

We receive like expressions from all quar-

We receive like expressions from the ters.

"My health is very much improved, having been truly healed by Dr. Graut, whose healthy magnetism and gift of healing should not be lost to the suffering." The friends of Sister Wilcoxson everywhere, will rejoice at this, and award to Dr. G. their meed of praise.

"I go to Racine, Wis, next Wednesday, (Sept. 29th)." That God's blessing will be yours, and His ministering spirits (Angels) will attend you whereever you go, is our belief, our hope, our earnest prayer.

whereever you go, is our benez, our appe, oue carnest prayer.

The value of Paper.

The value of Paper.

The passiumes of paper, as an article of comfort and convenience, is just beginning to be known and appreciated. While it can be made to ancessfully vie with lines fabrics for beauty and comfort, it can at the same time be manufactured at prices that, for many purposes of orasment and use, will tend to drive lines fabrics from the market.

Paper petitionats have been introduced into England, either printed in imitation of the fashionable skirts of the day, or atamped out with open work of such beauty and delicacy, as no amount of labor with needle and scissors could imitate. The paper used for these "garments" is of great strength and fiexibility, and can be sewn with a machine. Another use to which paper is applied the production of imitation cretonues and chittees for bed-farniture, a set costing retail about a doilar and a quarter. The material of, which these are composed is so fiexible that a curtain map be twisted into a rope and shaken out sgain, showing as little creasing as a chints similarly treated. White day-covers for beds, and table-sloths embossed with designs of great beauty, are also manufactured.

Besides these, and more wonderful still, paper is employed in the manufacture of water-palls, racingboate, and even in ministion of leather made impermable to water, which forms a cheap covering for furniture, and is even manufactured into aboos. Verily it doth now begin to appear what we shall yet learn to do and be.

HE STILL LIVES.

In answer to a correspondent's inquiry, we can say with pleasure, that Samuel Underhill M. D. L. L. D., late Professor of Chemistry, etc., ale, and author of "Underhill on Mesmeriam," is a resident of Chicago at this time, a hale, harty, jolly old man, weighing in the neighborhood of two bundred pounds avordapois. He visits our annetum quite often—enjoys life remarkably well and looks forward with much pleasure to the time when he will shime off his mortal cell, and enter the Sammer-Land, about which he seems to be well posted.

HEALING AND TEST MEDIUM.

another column will be found the adverti of Miss McFarlane, a well recommend um, who has recently located in Chicago.

Spiritualists visiting Chicago, will find a pleasant tome at 148, 4th Avenue, on the South side. Only ive minutes' walk from the Post-Office.

Good mediums always in attendance.

CARELESSNESS.

Some one writing and sending \$1.81 from Wey-mouth, Ill., for books, omitted to sign his name to the letter. Please advise us of your name, dear brother, and the books shall go forward forth-

MAIL ROBBERY.

We desire our readers to bear in mind that when the sum of three dollars is to be puid to this office, the expense of the Post Office order, TRN CRNTS, or the expense of registering—FIFTERN CRNTS, may be deducted from the amount to be remitted.

PLANCHETTE

Ill now be forwarded by mail, to any part of e United States, on receipt of two dollars, and Post Office orders when the same can be coured; if not, register letters. It is not safe send money without registering.

TTER FROM A. H. BUCKBOUT, MR. S. S. JONES.—Sir : please find enclosed five illars for the RELIGIO-PHILOSOPHICAL JOURNAL, hen I want you to stop the paper, I will write Oakland, Sept. 13th, 1869.

Oakland, Sept. 13th, 1869.

We publish the foregoing private letter for the reason that the soul of the man is thrown into these few lines, and manifests a spirit of generosity and apprecialiveness for the Jounnal. Similar letters reach us daily, but we are sorry to say there is occasionally an exception. Some ten days ago we got a letter from a "a party "nor "by the name of Johnson," who upbraided us for wanting pay for the paper after be had received it for two years on credit! O, ong spirit usil friends, think of the contrast! Perhaps we will publish that letter by and by.

WORTHY OF NOTE.

never knew a poor woman who had received URNAL over the time for which she had paid, er it discontinued without remitting dues,

the JOHRAL Over the time for a first size has pair, to order it discontinued without remitting dues, even if it were but one week!

Some others seem to take it as a matter of course that it is all right to cheat the publisher out of from one to four weeks subscription, by discontinuing without remitting small arrearages. This is not right. Every week's issue costs the publisher money, and when a paper is discontinued, justice demands that all dues should be remitted, however small the smount may be. Let the whole world learn to deal justly, and wrong will disappear. The readers of the RELIGIO-PHIL-OSOPHICAL JOHNALL, above all others, should observe the first principles of a philosophical religion.—To deal justly with all men, and let creeds and church dogmas be observed by those who are not strong enough to do right without them. trong enough to do right without Spiritualist does right for rights sa

A Wonderful Phenomenon.

M. Pouchet relates the following anecdote in the Asenir National. On the 19th of February, Colonel Franks was engaged near the village of Chamba with a body of rebels, and many prisoners were taken. One of them, a Bengalee, aged about fifty-four, was conducted before the authorities, to undergo interrogations. "I had then," said Surgeon Major Famy, "an opportunity of observing personally the following facts. The prisoner for the first time appeared to realize the dangers of his situation when he found himself stripped and surrounded with soldiers. He trembled viplently, terror and despair being depicted on his countenance; and when replying to the questions addressed to him, he appeared absolutely stupefied by sear. Then under our eyes, and in the space of some half an hour, his hair, which we had seen to be of a brilliant black, became gray on every part of his head. The sergeant who had charge of the prisoner cried out, "the is turning gray," and called our attention to the singular phenomenon; of which I thus, with many other persons, was enabled to observe the completion through all its phases."

There are, at this moment, 22,000 men omen and children starving in two English untiles. They have been reduced to want by strike among the nail-makers.

WRITINGS OF OMAHA. 8. 8. Jones, Publisher, Religio P. Association.

rst chapter treats of Division of substances—The
the'r Number and Limits—Man a Duality—Spiri
te—The World Opens as Sinces are Multiplied.
Congot chapter treats of—Man Strange to Himself—
Ryeless Fish may See in the Dark—Matter, how
and—Magnetism and Severity their Choice of
the Proce—What it i—The Magnetis Sar.

PUBLIC MEETINGS.

cond Annual Convention of the Minus

axt, 1800.
Mr. B. F. Boyd, of this place, is Chairm
committee to arrange and attend to the in
cavention.
Delegates and friends on arriving in Mis
spair to the Globe hotel, one block above

married.

At Middlet wa, Ohio, on the evening of Sept. 23rd, by Dr. James Copper, Mr. George Kates of Dayton, to Mrs. Harriet A. Miller of the former piece.

Kates is well and favorably known as who lives what he teaches; while Mr

Obituary.

Left the earth form, from Gordon, Durke county, Ohio, July 24th, Mrs. Eduabeth Mikie, Aged 31 years 9 months and 18 days.

and 15 days.

Mr. Mith was a Spiritual at, and during a long sickness and much suffering, and was hiveys calm and chaesful, tyring to encourage and strengthen her bushed for the apparation from himself and her two little daughters. Up to within few moments of her departure, abe calmly give directions about her affairs, and stepped-spirity the witers without a dupin or fear. The writer delivered her favewell discourse, to a very attestive audients, as West.

SPECIAL NOTICES.

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had been long confined to his room from the effects of a full
from a building, which injured his side, some year and a half
since. Softering with pains from internal tumber, I send him
shoot, Softering with pains from internal tumber, I send him
the bottle of the said syrup, with directions to have his side
bathled with hot sait and water, by a beathly celored wom,
and to take the syrup internally. The result of which
was, that in tendays, he was out and at his work [that of a
comission laborer.

was, that fit tendays, he was out and at his work. [that of a common labore.]

His wife, a devoted Catholic, said, "She had apent quite Blob, upon him for dottors, with no good result; but having hith in good Spirits, she would try this."

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Georgetown, D.C., January 7th, 1868.

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He shall give His angels charge concerning thee.

For the Religio-Philosophical Justical).

Frank's Journal.—No. 36.

EN THROUGH THE DIAL,—FRANK, MEDIUM.

CHARLES.SHEPHERD.

Frank's Journal.—No. 36.

EVENT THROUGH THE DIAL.—PRANK, MEDIUM. CHARLES. SHEPHERD.

I am Charles Shepberd. I lived in Washington, was a clerk in the Navy Department, but do had but few on mies. I lived in retired life, sel down went, ho pieces of public ambrement, but found engagement in my room in study. You want an account of my life. Do the winder to a large from the content of the content

below my standing, and became use cause of another crime,

There was a man who had come on to present a claim to Congress, for some property that had been taken by a commanding efficer in Texas. He boarpide at the same bouse with me, and we became quite intimate. At length he succeeded, and obtained about four thousand dollars. I I determined to get possession of this if possible, and I induced him to take a walk with me on the canal; when I came near the same spot of the former murder, I stopped him suddenly, as if about to ask him a question, and before he could stop, the knife being in my skeve, I had made a cut in his groin, and he fell. In a moment I had his pocket book, and then slyped him into the canal. A month elapsed before the body was found, and then no one knew anything about him.

I could now initudge in anything I pleased; but was I happy? far from it. My murdered victims were ever before me. I could attend to nothing without having them with me. I could not lake my seat, at the table without having one on each side of me: and while in bed I was always in the middle. I could not July. In this way, and I knew not what to do. Gradually my health gave way, and after a year of great suffering, I died in 1855.

As to religion, I cared not a straw about it; all priexteraft and supersition, thought I. God made the world and put it in motion; he then established certain laws, which have governed all things; he cares not for this man nor that, but lets each one do as he pleases; and all-his talk about another world, it the priest's invention. Death is an eternal sleep.

I opened my eyes in assonishment, for here I am, just the same in every respect. How came I bere, for I remember distinctly I had died; and what was more, here too were my victims. I asked them how they came here, they replied, "you sent us." I could not, and where I had to lay with a man on each side of me.

Was sver one situated so before—waiting was mine continually. All you ever heard to hell. I now experienced. Every vile passion know

meld:
"Dear sir. I have heard every word, and every word has sunk deep in my heart. I feel better already, for I feel that these sufferings and not eternal. You can always help us poor dark-ened ones, and you shed light where others Isil. God bless you."

CHARLES MINISTER

I am Charles Minister. I carried on a machine shop in Philadelphia. I am as bad a man as you ever heard of. I broke the heart of my lather; I ruined the peace of my sister; and sent my mother to the grave, and all on account of my wickdriess.

my mother to the grave, and all on account or my mother to the grave, and all on account on my riches and my riche

eral years, and finally entered as partner in the firm. Few know more of the business than myself, for I was a man of considerable ability, but Ob, what corruption reigned within. I cared for the happiness of none, but regarded only my own plessure. The purity of woman by me polluted; the peace of the home circle by me destroyed; the misery that I brought upon many families, is written in letters of fire upon my soul. I lived to be a curse to every family that knew me, and when, in 1850, I passed from earth, at the age of forty, I entered a condition such as I well deserved. I have suffered all that any one has suffered, and now I am almost crazy at the thought for suffering so forever. I have heard that you give a different account of our state. Can you give me one ray of hope?

Having given the usual religious instruction, he said:

"I can not imagine where you get such thoughts from. You certainly did not get thep-from any church, for I used to go there sometimes and thee preached nothing but hell and damnation forever, but you must be inspired, for I see a great many bright spirits, who are looking on quite pleased. I thank you from the bottom of my heart, and hope that God's blessing may ever be yours.

TAGLIONI.

Half a year have I been trying to get 10-you. I am Taglioni, from Italy, master of languages in a college there.

I was in barmony with all around, and should have passed my days in peace, but for a woman that was the curse of my existence. I became acquainted with her in a neighboring village, and made her my wife without the marriage ceremony. She was a woman of strong passions, and could not be controlled when her anger was excited. I suffered much from her violent temper, and did all I could to restrain her, but with very little success.

At length I determined to separate, and male known to herlmy resolution, but she flew into a violent rage, picked up a chair and threw it at my head. This roused the devil within me, and I sent back the chair with such force, that it lelled her to the floor and left her in the agonies of death. No compunction visited me for what I had done; no lingering fear that punishment awaited me for the crime I had committed, for I had endured so much from that woman, that anything was a relief. But there lay the lifeless body, and what was to be done? I waited until night had well set in, and everybody was at home, I made light the burden by dividing it in two parts, put one, of them into a bag and placed it in a mill pond, and so likewise the other. When asked where my wife way, I replied, she had returned to her friends. I made her perfectly naked before putting her in the bags.

her perfectly maked neutre posture, and the permander—when one day a violent storm arose, which broke away the mill dam, and the remains were discovered. No azapicions could be excited against me, for they could not be identified. I now felt perfectly sate. The body had so far decomposed that scarcely anything like human, could be perceived; when to my horror, a ring was drawn from the finger, which every one at once recognized. The excitement was intense; a crowd came at once to my horror, a ring was drawn from the finger, which every one at once recognized. The excitement was intense; a crowd came at once to my house,—I was arrested and seut to jail. What could be said in my defense; I did not attempt it, but let the law take its course. I was visited by all who knew-me, and every effort made to draw me into a confession, but not a word did I say.

When the trial came on, no counsel was engaged, my defense had been already prepared, which I read to the court, it simply referred to my course in life, and asked, does that bear out the charge against me. I was acquitted.

I continued to efficiate at College, for public sympathy was now in my favor; but I could not have a moment's peace, and at night my sterrors were awful. My companion was at my side, as I have been told since I came here. Her last look, as she sank upon the I sor, never left me one instant. I tried everything that I could think of to divert my attention, but all to no purpose. That haggard book; these rolled up cyes; that bloodless cheek; that dishevelled hair, came ever before me, freezing the very blood in my veins. I was then about twenty-six years old. My life had now become so wretched, and my health so feebly, that I determined to endure it no longer; and what was the casiest death, now acgrowed my attention. I selected prussic acid, and in a few moments found my bed in a state of which and the selected prussic acid, and in a few moments found my bed in a state of which and the selected prussic acid, and they were selected to the feet of

lere I read to him my conversation with yid Younger, and the instructions given to

interest, and have had waked up, feelings that I thought were deaf forever. I listened to you, wondering where you got such ideas: nothing like it was ever heard in the churches; and yet my heart tells me that every word is tree. I kept no record of my life, and have given you a very meagre account of it.

"I am now progressed more than I was some years ago, and look forward to a still higher home. Never can I forget the lesson you have taught."

A VISITOR FROM THE OTHER WORLD A Dead Man Visits a Living Friest braces and Talks to Him. From the San Francisco Morn ng Cali

braces and Talks to Him.
From the San Francice Mars ng Gall.
Our business is to tell a story as it was told to us, by the gentlemsn who underwent the experience, and who, by the way, is a plain sensible, business man, guilless of either practical or verbal joking, whose only care is to morease his store, and to faithfully discharge all the duties and obligations imposed upon him as a good citizen. There is not a particle of sentiment in his composition; and he disbelieves the spiritualistic theories. So much for the man; now for his story.

On Saturday evening last, be arrived at his hotel, the American Excharge, late for dinner, and so had to take the meal at a French restaurant. This was about half past seven o'clock. With this dinner he took about a half a bottle of claret. He ate or drank nothing more during the evening. [It is well to bear this fact in mind, as it shows his system was in a perfectly normal condition, and his brain clear, at the time of the visitation.] Feeling very much fatigued as the evening drew on, on account of attention to business during that day and for several days preceding, he came to the conclusion that his great need was a sound and undisturbed night? The obtain thir, he determined to leave his

preceding, he came to the conclusion that his great need was a sound and undisturbed night's rear need was a sound and undisturbed night's rear need was a sound and undisturbed night's rear not only the process of th

and, looking at his thumb, found the skin singuly abraded.

This is the story as it was told to us. Harry, as we said before, is a sensible, practical, unromantic business man, and no believer in spiritualism. He has nothing to accomplish in deceiving his friends, and as a joke, it would be sorry enough to be beneath contempt. It may be considered one of the marvels of the latter days—not to be believed by many, incapable of solution by all.

For The Religio-Philosophic
"IN GOD WE TRUST!

The Action of Congress Criticised and Bx-amined.

BY MRS. M. L. SHERMAN.

we want to inquire what the ecclesiastical tools in Congress will do next, to gain the votes of the Doctors of Divinity, and those popular Christians who make broad their phylacteries, and enlarge the borders of their garments; who speak loud, swelling words, and profess too much purity of morals, and love the high seats in church and state, and greetings in, public places; and who make long prayers, that they may be seen of men, but seither, what darkness and corruption? Sons and daughters of liberty! pause for a few moments, while we notice an Act of the Congress of the United States of America. "In God we trust," has by that august body, been inscribed upen the almighty dollar. Thus Congress has with one voice, made all the people of the nation, Christians. They have declared and inscribed their trust on that which has by these same Christians, been declared from time immemorial, "the root of all evil." O God! how art Thou honored and Thy name giorified by this Act of Congress. When the tocsin of war sounded through our land, did they trust in God to bring peace from the discordant parties and elements! Did they pray God to lorgive their erring brothers of the South and bid them to place their trust in God? Were the pulse-beats at the Capitol in unison with the command, "Thou shalt not stead of trusting in God, they prayed for weap-

ons to destroy their brothers; and men compet ed with each other in inventions that could the most sucifity and effectually destroy men, cities and property; and when news of grand victories reached these God-trusting (*) people, how were the bells rung, and canaons fired at the successful slaughter. Did they trust in God? Methinks it was in the Monitors, the well-disciplined armies of the indefatigable Generals Grant and Sherman, and the hard-working Navy that they trusted the safety of themselves and the mation at about that time. It was work, not trust, that brought peace from war, and order from chaos.

"In God we trust." We would seriously and candidly inquire what G d the assembled Congress trust in? Undoubtedly they would reply, the Christian's God. Ye would-be-wise law-givers, we safely sifter, that there are twenty-fire different Gods worshiped in these United States, and outside of these worshipers, there are a large proportion, who trust in no God outside of their own natures, who believe in working out for themselves the problems of life, and can by no means come under the inscription upon, the gold coin.

Oh thou licentious, clamerous and one-third drunken Congress, thou knowest not what thou sayest!! Vastly easy is it for thee to inscribe thy trust upon the perishable, but thy acts upon the imperishable show thy words to be but empty sounds. Dost thou think a God of justice can be pleased with such feeble trust! We tell thee nay, 'tis blasphemy! tis mac kery to pretend such lip-service. Ye Congress assembled, how have ye sought by designs and connivings and selling of birth-rights, to gain your salaried callings, and high seats? Think you not there is another side to the picture? Know you not that your every motive and act is indellibly written upon the inner scroll of your being, and a day must dawn, when you must read that writing and critically analyze each motive, and see if the act justified the motige, and, rice verne? Will you, then, trust in your God to save you from merited justice.' Your

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1850, we'ven a billowe: "When I first tood the people here
1858, they haughed; but now they are getting excited
about them, and the botters and Aposhecaries was to get
held of them. A lady here who was troubled with Fits seed
for case long, and they cured her right away."

or one too, and they cured her right away."

I take the the following extract from a letter written a. B. Frainard, of North Manchester, Conn., Oct. 18th, 18th Data and daughter have been taking the P80 EEES the one for Catarrin, and the other Nourring to the Control of the C

General Prostration.

Aiptheria, Scarlet Fever, Cholera Morbus.

er and Ague, Spasms of Ston Delirium Tremens

Winon, Min. Sept. 23th, 1890.
This is to certify that I here cured the following carean a many others too numerous to mention, with MRS.
NPENCE'S POSITIVE AND NEGATIVE POWDERS.

A young lady of St. Vittus' Dance, of near six years anding, and given up by all other notions. Cured by five xxes of PONTTIVES.

A lady of General Prostration of the near-

standing, and given up by all other conclors. Cured by fire boxes of POALTINES.

A lody of General Pristration of the nervous system. She had tried everytising. One box of NEGATIVES cured for. She is in now better beath that she has been for the conclusion of the standard of the standa

A woman cared of Spassus of the Stomech, from which also de sidiered for five or six years. The Spassus were so bad at when she took one, her friends would despair of session recount to again.

Deafness,

r Peppard, of Kansas City, Mo, under date of Feb. 2d rites as follows: "Two months ago I got six boxes of ossitive and Negnative Powders for Dad for three of bout mostes stanking, and I am happy is that I am much relieved; in fact, nearly as well as

Milk leg. Rheumotism, Fits,

Theumentenn, russ,
Dyspepini, Deifness,
Yorkville, Ill., Doc., 21st, 1866.
SPENCE—Dear Sir: I received a letter from 1901 also a year ago, asking me to give an account of the corner by the Positive and Negative Powders by the Positive and America standing, one of Rheumatism, one of fall fits of sixteen years standing, and a n Dyspepsia. The Pewders have also helped adcures the Numbress in my legs. You as Powers, in

Fever and Ague,

Coughs and Couss.

SPENCE—Reclosed please find for which
too Postitive Poweders. We, for which
too Postitive Poweders in the seaso
and the season of the sea

Kidney Complaint

P. Mist, of Ridgevod, Lord listand, under date of Ju 1500, reports substantially as follows: Speat serve is the army. Seatmend with ashattered constitution among other complaints Disease of the Ridneys. Not possible Poweders, took them according to dire, and was cored. Also a ledy friend of Mr. Mar's has boy, now there monthe old, which fir. servent days a

gic control of the Positive and Negagive re over-diseases of all kinds, is wonderful beyond ent. They do no violence to the system, causing og, no naucesting, no vomiting, no narrotising, sea and Children and them a silent but a sure rao-

Send money at our risk. Sums of \$5 or more, if sent by atl, should be in the form of Money Orders, or Drafts, or se in Registered Letter.

clee in Registered Letter.

OFFICE, 51% 6. MARE PLACE, New York.

Address, PHOF. PAYTON SPENCE, M. D.

BOX 5817, New York City.

If your Druggiet than't the Powderry, send your measure of the powders, send your measure of the powders, send your measure of the powders, send of the p

BT..... R. V. WILSON

The Theft of a Dian

The Theft of a Diamond Ring.

From the Kassa City Times.

A valuable diamond wing has been stolen from a jeweler in Quincy, Illinole, whither it had been sent tor seme work to be done upon it. The jeweler was in great distress—could bear nothing of the ring—was scarcely able to pay for it—was misrable. Ramaschind that the had not not been supported by the sent properties of the sent properties. The sent properties in reputation—a Caristian. He said nothing, however, and after several months had passed sway, the lady's husband moved to Kansas City, hinging with him his wife and two children. He followed to a week, sought, and De—gree him a full description of the ring.

Lying constantly on great he had the impenciable mask of his observation, D—kept watch and ward over the doomed woman, waiting for the magnificent dismond to fash out before his eyes as light of ununistrakable recognition. One day he saw it on her right hand, and knew it in a moment. That evening, satisfying himself the day and found her alone. The ring was nowhere to be seen. In distinctively feeling the approach of danger, she had again deposed of it.

"I came, Hadam," said D—, very politely, "to speak to you upon a little matter of bailand." All ids," she replied, "then perhaps you will

"Ah I sir," she replied, "then perhaps you will sail again when my husband is at home." "Unfortunately, Madam, my reasons for seeing you were of such a nature, that I had rather your hashand would not be at home. What have you done with the ring you were this morning at harch?"

a muscle moved in the woman's matchless matchless for its wonderful calmness and re-

ring!" she replied in the most nonchalant in the world, " what ring, and what do you

pose.

"A ring !" she replied in the mest nonchalant voice in the world, "what ring, and what do you mean, sle?"

"I mean diamond ding, Madam—a ring lost by a limean of Quiffey, Illinois; a ring which I saw in your possession this morning, a ring, to recover which I now have a warrant for your sarrest." The word arrest paralyzed her. A few broken yows of repeatance, a few stormy tears of grief, and shame, and gony, and the lady produced the ring, imploring D—with all a woman's pleading, that he would spare her for her children's sake. He promised a fall compliance, and to this ground the produced the ring, imploring D—with all a woman's pleading, that he would spare her for her children's sake. He promised a fall compliance, and to this ground to long ago, moved to Southern Karsas, and to this fact-alone are we indebted for even the outline of this true and romantic story.

We copy the above, not for the purpose of giving publicity to the faults of an erring elster, but to call the attention of the world to the fact, that some Christian women will steal. Had this woman been a Spiricalist, her name, as well as the same of the family, would have been given to the world, and the tendency of Spiritualism to make thieves of women. But here the name of the family, as well as of the church, is withheld. Why? Because she is a Christian woman. In this witholding of the name, the parties have committed as error, for the clitzens of Quincy are left to auralise who the thief may be, and many an honest family will be suspicioned and ther fair reputation soffer for all time.

Let the press deal with all parties alike, and give the names of "disorderly Christians," as well as of Spiritualists. But, readers, in every case where res'oration of property has been made, would it not be well to 'suy nothing about it?

Where is Mr. Potter, M. D.—this is a good case for him.

E. V. Wilson in Morrison, White Side Co.

Hilnots.

Below we give the crude report of our seence in Morrison, clipped from the Reform Investigator. The editor is a live man, a brick, and knows how to publish a now-spaper. We like him, and all he lacketh is a thorough knowledge of Spiritualism. Come out, Brother, and make friends with us! "for the children of this world to their generation are wiser than the children of light."

are where than the children of light."

Wilson, of Chicago, has been giving a selectures and tests on Spiritualism, at Con.

Il, during the past week. As a speaker Mr.

is logical and convincing, as a test mediis bardly surposeed by any "humbug." from

who "falling into a trance, yet having his

who "falling into a trance, yet having his

to Simon Magnu who would "pay in cols,"

"right "of mediumship. We could, if we

il expedient, offer quite as convincing

iritualsm. It is the attempt to marry the Urdoxy of the unsetenth century to the angel at came down from heaven, at whose "presence earth was lightened," and to reconcile creeds d dogmas to the teachings of the inspired Word, at makes such logical inmids, as Henry Ward etcher, Christian in name and infidel in being the light was the logical inmids, as thenry Ward etcher, Christian in name and infidel in being the light was the logical inmids, as the light was the light was

Disorderly Christians.

Disorderly Christians.
We have about completed a second chapter on
Disordery Christians.
Our readers will oblige us by forwarding to us
all well authenticated facts of the short-comings
of Christians of every denomination,
We regret to resort to this measure, but are
compelled to do so by the unfair representations
of the short-comings of Spiritualists through the

Notice to Correspondents and Others.
All letters, papers and matter for us or the Fronr Department, must be addressed to E. Y. Will
o, Lombard, Dupage countly, Illicola.
We speak in Michigan every night during Octo

The Chinese in California are learning civiliza-ion. The other day a lot of laborers struck, hrowing down their picks and rolling on the reas, crying: "We sabee white man's dodge."

A New York paper has employed a lady as re-orter of the cattle market.

BY WM. B. PAHNESTOCK.

BROTHER JONES:—Since the publication of my article upon somnambulism, in your interesting paper, the Journal,—inquiry has often been made in regard to whether somnambulism was not the cause of the phenomena ascribed to disembodied spirits. I have a letter before me from California, to-day, requesting information, and in a postscript wishing to know whether I deem the phenomena of Spiritualism all resolvable and accounted for by somnambulism. Permit me, through the medium of your paper, to say to all, that I do not consider somnambulism the cause of the phenomena cabibiled through spirit medium; but an operation of the phenomena cabibiled through spirit mediums but an operation. say to all, that I do not consider somnambulism the cause of the phenomena exhibited through spirit mediums; but am convinced that all persons must be in a somnambulic condition before it is possible for a spirit to communicate through them. Some persons enter the state so readily and appear so natural, that a casual observer would not be able to say whether they were in the condition or not—indeed many impressional and inspirational mediums are scarcely aware of it themselves—and the brain may be perfectly conscious of all that is passing around them. Trance mediums are generally unconscious—but I have seen some who were conscious, and remembered all that transpired while in that condition; and as it is possible for one or more of the senses to en'er this condition while the rest semain in a natural state—we must expect to find mediums of various kinds, possessing powers according to, or in exact proportion to-the depth or perfectness which they may have entered the state. There are times also, when mediums seem to dose their mediumistic powers. This is simply owing to their not being able to enter the somnambulle condition—and their not being able to do so, is owing to the state of their health—the condition of their mind, or constitutional changes, which may continue for a longer or shorter period, as the disease or mental condition may be' permanent or not. When a single sense, or shorter period, as the disease or mental condition may be' permanent or not. When a single sense, or shorter period, as the disease or mental condition may be' permanent or not. When a single sense, or shorter period, as the disease or mental condition, they can of the brainh, that sense, organ, or portion of the body can be used by disembodied spirits. If the cyc of any person be in this condition, they can see spirits as well as objects and scenerat a distance—if the sense of hearing be in this state—they can bear spirits as well as they can material sounds, etc.—but they can neither see nor hear spirits if their senses are not say to all, that I do not consider somnambulism the cause of the phenomena exhibited through spirit mediums; but am convinced that all per-

tion.

Miss Lizzie Keyser, who has given so many successful public seance in Cincinnati, is perfectly unconscious while giving tests—yet walks to and fro upon the 'platform of the hall, with her eyes open, and describes the spirit friends of many, (as well for strangers as others) during the seance, giving in each case the full name of the spirit she so accurately described.

During these searces, she is in a semnsmbulic condition, and is always most successful and happy in her description when deepest in the state.

state.

Spirits while speaking through mediums, usually do so, in the third person, and it is notorious that the musical medium "Blind Tom," does

ally do so, in the third person, and it is associous that the musical medium "Blind Tom," does so always.

His femarkable aptness at spelling the articles held up by different persons in the audience, certainly can not be learned by him from the sound of notes struck upon the piano by his attendant. The notes in musicas every one knows—are named,—A. B. C. D. E. F. G., and a repetition of the same for higher or lower tones. Now when "Blind Tom" was giving concerts last spring in Cincinnati, several articles were held up by different persons in the audience, and among the number was an opera-glass, a hand-kerchief and a hat.

Now it is impossible that "Blind Tom" should have derived his information of what was held up in either of the above cases, from noves struck or sounded upon the plano, as there is no O. P.

R. L. or S. ini the Gamut,—nor H. N. R. or I., as in handkerchief—nor H. T. as in hat, so that he must have obtained his information from some other source.

He stood with his back to the audience, and

other source.

He stood with his back to the audience, and if blind, (of which there can be no doubt) he must have gained this knowledge some other way, and so it is, but reasonable that he did so through clairvoyance, or spirit influence, consequently, he must have been in a somnambulic condition, and, when in that state, it is possible for spirits to do all 'through him which usually takes place's at his concerts.

There can be no question that somnambulism is the foundation or necessary means of spirit communion, and the difference between them is simply this, viz 'that!in spirit communion, the disembodied!spirit of some one who has passed into spirit life, controls, or makes use of, the body of some fliving! person who is in a somnambulic condition. — While in somnambulism, the spirit of the fliving' individual is using its own organism, and the phenomena of clairvoyown organism, and the phenomena of clairvoy ance, or clear mindedness, etc. are powers natural to the condition, and are independent of any person or any foreign cause, and can be exercised by the subject at pleasure.

Sept. 22nd, 1869.

Sept. 22nd, 1809.

For the Religio-Philosophical Journal.

Hammal Laboring School Association.

To all whojdesire to take stock in the Manual Laboring School Association, I bereby report that David Sears, of [Mequekts, Jackson county, Iowa, has agreed to sell any portion of his farm necessary for the Association buildings and for building lots, to all sach as defire to build their own dwelling houses, and, for gardens, at from \$30 to \$30 per acre, and make such forther agreements with said Association as will be necessary to secure his farm and water power to the use of the Association, for carrying out the objects and purposes of a Manual Laboring School.

All persons desiring to become members of the Company, are requested to forward their spames immediately to the said David Sears, and said-the number of sharps of applied stock (of \$55 each) they will take, and also fails whether they wish

to pay in cash or stock, such as cows, brood mares or Bees, and as soon as a sufficient amount of the capital is pledged, a convention will be called at Moquoketa, where the stock-holders and all others interested in the movement may meet together and examine the premises offered, and if found suitable, agreements and conditions entered into with the proprietor, and plans adopted for future operations. The convention should be called the fall before the close of navigation, so that all necessary arrangements may be made to start a chose factory and aplary, early next spring, and to proceed with the crection of suitable buildings for opening the school and company store.

Mr. Sears states that his farm, with proper cultivation, will be sufficient to support 500 cows and some other stock, and that other lands joining can be bought for from \$20.10 \$30, per acre, or leased at a reasonable rate for a long series of years.

D. Birdball.

D. BIRDSALL. Fairibault, Minn., Sept. 15th, 1869.

NOTICE OF MEETINGS.

The Andours, Oblo.—Children's Progressive Lyceum meet at Moriey's Bail seery Sunday at 11% a.m. J. S. Montey, Conductor, Mrs. T. A. Vappy, Guardan, Mrs. E. P. Coleuma, Aust. Guardian.
Armans, Miss.—Lyceum meets each Sabbath at 1 o'clock p. M. Conductor, E. R. Wabster; Guardian of Groups, Mrs. L. B. Allen.—

L. B. Allen.

ANALA, MICE. — Regular Sunday meetings at 1016 a. m. and
ANALA, MICE. — Regular Sunday meetings at 1016 a. m. and
745 p. m., in Oilty, Hall, Main street. Children's Progressive
Aproxim meets at the same piece at 12 m. under the anapiece
of the Adrian Society of Spiritualists. Mrs. Martha Hunt,
President; Ears T. Elspevis, Socretary.

Astoria, Clatsop county, Or.—The Society of Friends of
Progress have gist completed now hall, and buttle speakers
traveling their way to give them a call. They will be kindty received.

traveling their way to give them a call. They will be kind-y received. The Press Repticular American American American American In-citation meets in this hall, 32, Summer street. M. T. Dole, Pressurer. The Children' Progressive Lyvenus meets at 10 Pressurer. The Children' Progressive Lyvenus meets at 10 American American American American American Management and American Management and American Management and American Am

Peebles during May.
Wesparts Hall.—The First Progressive Lycosis Society
old meetings every Sonday as Wester Hall, Wester
rest, corner Orleans East Boats, at 3 and 15¢, oblicek, r. N.
resident, ...; Vice President, N. A. Simmons; Treasarer,
C. Riley: Corresponding Severatry, L. P. Freeman; Rereding Secretary, H. M. Wiley. Lycosus meets at 105¢, a
John T. Freedman, Coinclover, Str. Salartas B. Jenkins

with able, normal trace and inguistional speaker.

Brainsprain Haili-The South End Lycoum Association
have controllaments very Thursday evening during the
winter at the Hall No.50, Springfield street. Children's Progreater Lycoum ments every founds at 10/4, a. A. J.
Chase, 161 Washington street.

J. Chase, 161 Washington street.

Limon Haili-The South Scotton Springfield speaker
held meetings severy Sanday at 10/3 and 11/6 citote. Mr.
Keens, President; H. H. Gould, Secretary; Mary L. Brench,
Trassurer.

Keen, Frendent; E. H. Gorld, Secretary; Mary L. Brench, Treasurer.

Baitimore, Mn.—The "The Spritualist Congregation of Baitimore, Mol meetings at Sunday and Wednesday seenings, at Saratopa Italy and Saratopa Street Parent of Lawrence Parent

Zhidran's Lyceum meets at 2½ p.m. Harvey Fittgerau, Douductor Mrs. Mary Lanc, Guardian. Bamearean, Cons.—Children's Progressive Lyceum meets granday at 10½ a.m., at Ladyatte Hall. H. Gran-lal, Conductor; Mrs. Anna M. Middlebroch, ticardian.

urbutige 10 cents.

Ogstara... The Associated Spiritualists hold meetings at Frendre Hall every Sunday afternoon and evening, commence at 3 and 7 bg. s. Admission—Ledia, 5 cents; gentlemen, 10 cents. Children's Fregressive Lyroum seasonlies at 10154 a. st. Leader Dustin, Conductor; J. S. Crandon, Assistant Gooductor; Mrs. E. S. Dodge, Generalan. All letters addressed to J. H. Crandon, Carl

Mrs. F. A. Perin, Oor Sect.

Okarnaca, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Sectedary; A. W. Hokering, Circ. C. Colby, Corresponding Sectedary; A. W. Hokering, Circ. C. C. Colby, Corresponding Section; A. W. Hokering, Circ. C. C. Colby, Corresponding Section; A. W. Hokering, Circ. C. C. Colby, Corresponding Section; A. W. Speakes explaned, in Williams Eall, at 3 and 7 r. M. Speakes expected.

engaged.

DOTE ATP FOXEROFF, Ma.—The Children's Progressive Lyouem holds its Senday season in Mervick Hall, in Dover, as 105 g. m. S. B. Averill, Occodector; Mrs. E. Gray, Guardan, A conference is hold 4b 15 g. m.

D'G QOUST, Hill.—The First Society of Spiritualizat, hold their regular meetings in Schraders hall, as 10 o'clock &. M. the first Senday in each month. Children's Progressive Lyouem at the same place at So'clock each Senday revening, J. G. Mangeld, Conductor; Sirs. Sarah Pire Guardino, O. G. Mangeld, Conductor; Sirs. Sarah Pire Guardino, Wedneddy evaning.

Groups. Social Laves for the benefit of the Lycoun, every Wednesdey evening.

Des Molies, Iowa.—The First Spiritualist Association meet to Molies, Iowa.—The First Spiritualist Association meet an indicate the Control of the Control

Georgetown, Colorado. The Spiritualists meet there three enings each week at the residence of H. Toft. Mrs. Toft, sirroyant speaking medium. Harrond, Com. Spiritual meetings are held every Sun-day evening, for conference or lecture, at 7½ o'clock. Chit-dren's Progressive Lyceum meets at 3 r. m. J. S. Dow, Con-

Houses, Mr. — Meetings are beld in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

HAVATA, Ill.—Lycom mosts every Sunday evening at two evictor, at Halyproff Ball.

H. H. Philireck, Conductor; Miss E. Rogers, Guardian.
Lown, Inn.—The "Friends of Progress" organized per manestity, Sept. 9, 1560. They us the Ball of the "Balam manestity, Sept. 9, 1560. They us the Ball of the "Balam Library Association," but do not hold requiar meetings. J. P. Barnard, President; Mr. Carrier, E. Buddelston, Vice President; F. A. Coleman, Seretary; D. A. Garden, Tressurer; Johnstahn Swin, Collector.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 6th.

Detwen an and stn.

LOWIL, Mass.—The Children's Progressive Lyceum held
meetings every Sunday afternoon and evening, at 2½ and 7

o'clock. Lyceum session at 10½ a.w. B. B. Catter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

ing Secretary.

LEFE, MASS.—The Spiritualists of Lynn hold meetings every

Sunday afternoon and evening, at Cadet Hall.

Lapars I PR, Association of Spiritualists hold meetings

every Sunday, at 10½ a. m., and 2 * m., at "Consert Hall."

Dr. S. B. Collins, Frest; F. A. Tuttle, Sector.

Maso Manin, Wig.—Progressive Lycoum meets day at 1 p. m., at Willard's Hall. Alfred Senier, Mrs. Jane Senier, Guardian. The First Society of it meet at the same place every Sunday, at 3 p. m., ence. O. B. Haseltine, President; Mrs. Jane Se tars.

Mitwaugez, Wrs.—The First Society of Spiritualists mosts at Norman's Hall. Social Conference at 19/2 a.w. Address and Conference at 19/2 a.w. Address and Conference at 19/2 a.w. The Conference at 19/2 a.w. The Progressive Lycem most in the same hall at 2 a.w. The Progressive Lycem most in the same hall at 2 a.w. The Progressive Section (Fig. 19/2). The Progressive Section Director.

MORRISSANIA, N. Y.—First Society of Progressive Spiritual-ts—Assembly Rooms, corner Washington avenue and Fifth treet. Services at 3 p. m.

tirest. Services at 3 p. m.

RILAY, O.—Goldrev's Progressive Lyceum meets every
lenday, at 10½ oʻclock a.w. Conductor, Hedson Tuttis.

Mariboro, Mass.—The Mariboro Spiritualist Association
hold meetings in Creest Hall. Speaker engaged, Prot. Wan.
Deston, once a week for a year. Mrs. Lessie A. Taylor, Seo
Marcuszers, N. H. — The Spiritualists bold meetings
reey Sudday, at 10 a.w. and 2 r.w. in the Police Units

Converged to the Contraction of the

Becrutary.

New Yoas Crr:—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½, a.m., and 7½, p.m. Conference at 12 m. Children's Progressive Lycoum at 2½, p.m. P. F. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth Hall, 80d Broadway, Conference every Sunday at same place at 2 p. m.

Naw York.—The Friends of Humanity meet ev at 3 and 7½ P. M., in the convenient and comfor 270 Grand street, northeast corner Forsythe, at b Rowers, for moral and soliding culture, insulin

lian of Groups.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Worcosest street, Sundays, afternoons at 5 and evenings at 75
//clock. Progressive Lycoum mosts at 125/c/clock. Lycoum
blondcotor, J. W. Lewis; Guardian, Mrs. Abbie H. Fotter.

Donntent, J. W. Bestyl Quantum, mrs. 2008 II. POISE.
Perssorm, Mass.—Lyceum Association of Spiritualists hold
meetings in Lyceum Hail two Sundays in sech month. Old.idress; Propressis Lyceum pesses at 10 dotech. 2s., Beakers
Feb. 2 and 8; I. P. Greenlend, March 1 and 8; II. B. Store,
Feb. 2 and 8; I. P. Greenlend, March 1 and 8;
Feb. 2 and 8; I. P. Greenlend, March 1 and 1

in the forecoon.

Philadelphia, Pa.—Children's Progressive Lycoum No. 1, meets at Concert Hall, Chestont, above 12th street, a19/2 A. M., on shonday, M. B. Dynt, Conductor; Mrs. Mary J. Dynt, Conductor; Mrs. Mary J. Dynt, Conductor, Mrs. Mary J. Dynt, Cont. Concert Lange, and Conductor; Mrs. Mary J. Dynt, Concert Lange, Conductor; Mrs. Mary J. Brivato, Lycoum, and Concert Hall, at 11 A. M. and 7½ F. M. on Bunday, —The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the suoraing devoted to their Lycoum, and the eversing to lectures.

no the evening to tectures.

QUINCT MASS.—Meetings at 3% and 7 o'clock P. M. Propressive Lyceum moots at 1½ r. M.
RICHMOTD, 15m.—The Friends of Progress hold meetings
reery Sunday morning in Henry Hall, at 10½ s. m. Chilreva's Progressive Lyceum moets in the same hall at 2 p. m.

drawh Progressive Lyconim mend in the saw of a distribution of the National Conference of the National

RICHLAND CENTER, Wis.—Lycoum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor, Mrs. Della Peace, Quardian.

min. John Frence, Guardian.

Brainvirini, Li.—Spiritualist Association bold regular
meetings every Sunday morning at 11 o'clock, at Cayltal
Hall, South West corner 6th and Adams street. A. H. Worthou Freeders, I. M. Lauphers Becardary. Ohlidron's Free
rait's Lyouns every Sunday at 2 o'clock P. M. B. A. Richacts, Conductor, Min Linas Peters, Guardian.

Breamore, Ill.—The Children's Porgressive Sycamore, Ill., meets every Sunday at 2 o'clo Wilkins' New Hell. Harry A. Jones, Conductratio James, Guardina.

or nocesty; Mrs. Barab D. P. Jones, Corresponding and Racording Secretary.

Brauspring, Man. The Praisernal Speciety of Spiritualisal hold meetings every Sunday at Falloc's Hall. Progressive Lyouum meets at 3 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman, Lecture at 7 P. m. Children's Frogressive Lyouum meets at 3 P. m. Hearty Rowman, Cont. Meetings are held in Yuru Versia Hall, on R. street, every Sonday of 11 am. and 7 D. m. Children's Frogressive Lyouum, meets at 3 P. m. Hearty Rowman, Cont. Trans. Harry Inn.—The First Spiritual Society hol meetings in Pence's Hall, corract Industry Society hold meetings in Pence's Hall, corract Industry, Children Frogressive Lyouum meets at the same place at 3/5 P. M. B. G. Grantilla, Conductors.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Held, Soumhit street, at 1/5 P. M. Wall are invited Sunday at 10 A. M. at Wheelook, Conductor; Mrs. A. A. Wheelook, Conductor; Mrs. A. A. Donnell to Unardian.

Fand A. Tilloton See

Social Services and inspirational, process, Kansas,
soning records of the Policy Hall, No. 188 Fansas,
soning records at the Old Policy Hall, No. 188 Fansas
Avenus, Mrs. H. T. Thomas, Inspirational Speaker,
Yenname, N. J. Priess of Policy Hall, No. 188 Fansas
Avenus, Mrs. H. T. Thomas, Inspirational Speaker,
Yenname, N. G. Campball; You've Fander, S. L. Camp, PreviPrim street Hall, every Sander, S. Thomas, Inspirational Speaker,
President, C. S. Campball; You've Freedom, C. S. Camp, PreviPresident, C. S. Campball; You've Freedom, C. S. Cappeter, Schooling Secretary, H. F.
Freedom, C. S. Cryptester; Recording Secretary, H. F.
Jondondor; Mrs. Ports Gram at 195, S. S.
Williamssynd
Williamssynd
Williamssynd
Williamssynd
France S.

oth. Contribution 10 cents.

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PROSPECTUS

OF THE

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It will plead the cause of the rising generation intend to make our Journal cosmopolitan in ci-tend of our common humanity, and an advoor is, duties and interests of the people. ournal is published by S. S. JUNAS: late the

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IMPROVED PLANCHETTE

rials of which these rianchestics are an dapted to the magnetic currents of the, use under of interiorial and Magnetic efficiency and prepared supressely for the purpose and prepared supressely for the purpose After it becomes the bands of proper class After it becomes of the state of the picture and a supressely in the property of the picture and should have one if for no to seatify himself of the great power by or damewing your finarmost thoughts.

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Let one or more persons sit about the table on which drument is placed, each placing a hand, lightly on the drument is placed, each placing a hand, lightly on the to come if we continue the state, is taking care to inter the to come if we continue the continue to the continue to the oments, then let some one of the party sak a 'question oments, then let some one of the party sak a 'question of the persons completing the party as of required many way to the persons of the sake the party sake a 'question' and a positive and lengthier person operate the Planchette PRICE, 81.50 BACH.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 16, 1869.

VOL. VII.-NO.4

Miterary Department.

For the Religio Philosophical Journal. THEN AND NOW.

BT J. WM. VAN MAKER

If A WA. In American the first of youth, the heanty's bloom upon her brow, flush of roses on her cheeks er red lips folded in a row. A row of lore, enduring sweet, And in two paras again we'd mee filter than the contract of the contract o

left her, and I wandered o'er
The wide earth and the rolling sea,
athering treasures bright and gold,
To brighter make her life with me,
And as I wandered thought would turn
To her for whom my heart would yearn.

Two years went by—two little years,
And with a heart of hope and price,
came with honest love to claim
The hand of her, my premised tride,
I came to cast my treasures at het
Where we both parted we should:

ere we had parted we should meet, ich was the promise given, eath the meek eyed stars of night hen earth below seemed all of heaven, And thus the flowers of June had as As they on alender branches hung.

But when I reached that sacred spot,
I searched for her I loved in valu,
But in the evening air I heard a voice
Thus speaking. "You will meet again,"
And there beneath the monnlighty
My eyes discerned a new made gra

And then I knew that death had claimed My promised bride all as his own,— And left me still a wanderer Unblessed by hope and care,—alone— And on her grave I cast me down, This was my cross, oh, where the ca

And as I lay, in angulah toet,
Upon that loved one's lowly grave,
When sorrow's waters o'er my sool,
Swept like an angry, sorging wave,
Like overwhelming waters o' the deep,
I plead for strength and power to weep

I pieta for strength and power to taid as the white tears fell like rain, I felt ker gentle presquee there, feit her breath upon my cheek, I heard her voice in evening air, Her breath was fregrant as the flow That blossom in the garden bowers.

tr body lay beneath the bod,
But her pure spirit talked to ma,
Ier angel presence bade me hope
And overcome all misery;
That she had only gone before
And waiting stood on yonder

th i blest assurance, 'mid my grisf,
Though parted, we could meet,
though passed up to the higher life,
She would return with love to greet
He wandering here below,
And bid my tears forever cases to

And the my earthly course is run,
And I lay every burden fown,
'il meet her in the sphere; above,
And there I'll wear the glittering crown,
And then our vows will meet reward
And we progress toward our God.

From the Phrenological Journal.

THE PLANCHETTE MYSTERY.

PLANCHETTE'S OWN THEORY.

PLANCHETTE'S OWN THEORY.

Planchette is intelligent; she can answer quesions, and ofhe answer them correctly, too. On the control of the cont

That will depend much upon Planchetto. That will depend much upon the splitt in which you may interrogate mey like pertinence of your questions, and your capacity to interpret the answers. If you propose a serious and careful consultation for really useful purpose, there is another thing which you should understand in the commencement. It is that, owing to conditions and laws which you may yet be explained to you, I shall be compelled to use your own mind as a scafolding, so to speak, on which to stand to pass you down the truths you may seek, and which are above the reach of your own mind alone. Keep your mind steady and unperturbed, then, as_well as

intent upon your object, or I can do but little for you.

I. The question which stands as basic to all others which I wish to ask is, What is the nature of this power, intelligence, and will that communicates with us in this mysterious manner?

communicates with us in some preference of the property of the

dition and the form and aspect in waited you are able to recive the communication.

I. That is covering rather too much ground for a beginning. For definiteness, suppose we take one of those points at a time. In saying, "It is a spirit," do you mean that you yourself, the immediate communicating agent, are an intelligence outside of, and separate from, myself, and that that intelligence is the spirit or soul of a man who once occupied a physical body, as I now do?

do?
That is what I assert—only in reaffirmation hat the world, in explanation of similar omena, has been told a thousand times be-

fore.

I. Excuse me if I should question you a little closely on this point. There are grave difficulties in the way of an acceptance of this theory. The first of these is the prima facie absurdity of the idea.

The first of these is the prima facie absurdity of the idea.

P. Absurdity! How so?

It is so contrary to our ordinary course of thought; contrary, I may say, to our instincts; contrary to that the human faculties would naturally expect; contrary to the general experience of the world up to this time. In fact, the more highly educated minds of the world have long agreed in classing the idea as among the grossest of superstitions.

P. If you would, in place, of each one of these assertions, affirm directly the contrary, you would come much nearer the truth. It is certain that the highest minds, as well as the lowest, of all ages and nations, with only such exceptions as prove rather than disprove the rule, have confidently believed in the excusional interposition this general contrary, the contrary of the class which will be the world be the contrary of the class which will be a superstitute the more highly educated minds," who spoiled by reasonings merely ensual, and hence necessarily sophistical, do not admit such an idea: but do not even these generally admit that there is an invisible world of spiriter.

I. Most of them do: all professing Christians do. I do, certainly.

hence necessarily sophistical, do not admit such an idea: but do not even these senerally admit that there is an invisible world of aptrits.

I Most of them do: all professing Christians do. I do, certain yield.

I the certain yield of a professing Christians do: I do, certain yield.

P. Let making. Do they and you hold that one and the same God made all worlds, both natural and all professing control of the control of the

"wizards," and forbids the practice under severe penalties. How does that sound to you, my ingenious friend?

P. The way you put it, it sounds as though you did not quite understand the full scope of my question; but no matter, since it, is at once a proof and an acknowledgment on your part that spirits have communicated with mortals—the essential point in dispute, which when once admited will render further reasonings more plain. Let me ask you, however, was not the practice of consulting familiar apriris that is forbidden in the Bable, a practice that was common mong the heathen nations of those time?

I. It was, and is spoken of as such in several passagges.

P. Did not the heathens consult familiar spirits as petty divinities, or gods, and as such, follow their sayings and commands [implicitly? and would not the Israelites to whom the Old Testament was addressed have violated the first command in the decalogue by adopting this practice? and was not that the reason, and the only reason, why the Practice was of pridden? I. To each of those questions. I answer, Yes, certainly.

certainly.

P. Do the Old or New Testament writings anywheres command us to abstain from all inter-course with spirits?—or from any intercourse

which would not be a violation of the command.
"Thou shalt have no other Gods before me."
I. Really I do not know that the Bible contains any such command.
P. Do you not know, on the contrary, that spirits other than those called "familiar spirits," often did communicate, and with apparent good and legitimate parposes, too, with men whose names are mentioned in the Bible?
I. Well, I must in candor say that there were some cases of that kind.
P. May you not, then, from all this learn a

whose names are mentioned in the Bible?

I. Well, I must in cador say, that there were some cases of that kind.

P. May you not, then, from all this learn a rule which will always he a safe guide by you in respect to the matters under discussion? I submit for your consideration, that the rule is, "Be not forgetful to entertain strangers, for there by some have entertained angels unawares." But even if the "strangers" that may come to you, either of your own world or the spirit-world, should prove to be "angels," do not follow them implicitly, or in an unreasoning manner, nor worship them as gods, for in so doing you would render yourself amenable to the law against having dealings with "familiar spirits."

I. I must admit that your remarks throw a somewhat new light ant the subject, and I do not know that I can dispate what you say. But even admitting all your strong points thus far, the spirit-theory of Planchettism and other and kindred modern wonders remains encumbered with a mass of difficulties which it seems to me must be removed before it can be considered as having much claims to the credence of good and rational minds. On some of these points I propose now to question you somewhat closely, and shall hope that you will bear with me in the same patience and candor which you have thus far manifested.

P. Ask your questions, and I shall answer them to the best of my ability.

THE BATIONAL DIFFICULTY.

them to the best of my ability.

THE BATTONAL DIFFICULTY.

I. The d fliculies, as they appear to me, are of a threefold character—Retional, Moral, and Religious. I begin with the first, The Rational Difficulty. And for a point to start from, let me ask, is it true, as generally held, that when a man becomes disencembered of the clogs and hinderances of the flesh, and, passes into the spirit-world—especially into side Fealms of the just—his intellect becomes more clear and com prebensive?

P. That is true, as a general rule.

I. How is it, then that in reurang to communicate with us mortals, the alleged spirits of men who were great and wise while living on the earth, almost uniformly appear to have degenerated as to their mental faculties, being seldom, if ever, able to produce anything above mediocrity? And why is it that the speaking and writing purporting to come from spirits, are so generally in the bud gra-umar, bud spelling, and other distinctive pocularities of the style of the medium, and so often express precisely what the medium knows, imagines, or surmises, and nothing more?

P. That your questions have a certain degree of pertinence, I must admit; but in making this estimate of the intelligence purporting to come from the spiritual world, have you not ignored some things which candor should have compelled you to take into the account? Think for a moment.

I. Well, perhaps I ought to have made an exception in your own lavor. Your communication that the speaking and more of the produce anytor. Your communication that the speaking and the produce any to the public produce of the public voter. Your communication that the produce any to the public public public public to the public public

ed you to take into the account? Think for a moment.

I. Well, perhaps I ought to have made an exciption in your own tavor. Your communication with me thus far has, I must admit, been characterized by a remarkable breadth and depth of intelligence, as well as ingenuity of argument. P. And what, too, of the style and meilts of the communications purporting to come from spirits to other persons and through other channels—are they not, as an almost universal rule, decidedly superior to any thing the medium could produce unaided by the influence, whatever it may be, which acts upon him?

I. Perhaps they are, indeed, I must admit I have known many instances of alledged spirit-communications which, though evidently stamped with some of the characteristics of the medium, were quite above the normal capacity of the living man from whose disembodied spirit they purported to come.

from whose disembodied spirit they purported to come.

P. By just so much, then, as the production given through a medium is elevated above the medium's normal capacity, is the influence which acts upon him to be credited with the character of that production. Please make a note of this point gained. 'And now for the question why these communications should be tinctured with the characteristics of the medium at all; and why spirits can not, as a general rule, communicate to mortals their own normal intelligence, freely and without obstruction, as man communicates with man, or spirit with spirit. But that we may be enabled to make this mystery mero clear, we had better attend first to another question which I see you have in your mind—the question as to the potential agent used by spirits in misking communications.

THE FORENIAL AGENT, OR MEDIUM.

THE POTENTIAL AGENT, OR MEDIUM.

THE POTENTIAL/AGENT, OR MEDIUM.

I. That is what we are anxious to understand; electricity, magnetism odylic force, or whatever you may know or tellewell to be—give us all the light you can on the subject.

P. Properly speaking, neither without important qualifications. Preparatory to the true explanation, I will lay the foundation of a new thought in your mind by asking, Do-you know of any body or organism in nature—nuless, indeed, it be a deal body—which has not something answering Go an atmosphere; I. It has been said by some astronomers that the moon has no atmosphere; though others, again, have expressed the opinion that she has indeed, an atmosphere but a very rare one.

P. Precisely so; and as might have been expected from the rarity of her atmosphere, when has the smallest amount of cosmic life of any planetary body in the salar system—only though

to admit of the smallest development of vegetatie and aximal fame. Asill, every sun, planet,
or other cosaile body in space is generally, and
the cosaile body in space is generally, and
the requisity constituted form connected with
pervaded, by the sectionally, surrounded, and also
pervaded, by the sectional control of the care conalso planty, animals, man, and in their own degree eyen the disembodied men whom you call
"spairis," from no exception:

1. Do you mean to say that man and spirits,
and also the lower living forms, are surrounded
by a sphere of air or wind like the atmosphere of
by The atmosphere of other bodies than planets are not air or wind, but in their substances
are so different from what you know as the
atmospheres of planets as not to have anything
specifically in assumon with them. The specific
armospheres of the were, and when excited by
friction, those also of some metals, and even of
some of such as a consumption of the carth, but also
from the atmosphere of the carth, but also
from the atmosphere of each other. But properly speaking, the psychic aura surrounding
man and spirits should no longer be called an
atmosphere, that is, an otmo sphere or sphere of
atoms, but simply a "sphere" for it is not
atomic, that is, material, in its constitution, but
is a spiritual substance; and as such extends in
definitely into space, or rather has only an indirect relation to space at all. Nor is the atmosphere, as popularly understood, the only enveroping sphere of the earth, for beyond and pervaling it, and pervading also even all solid bod
ies, is a sublime interplanetary substances called
"ether," the velocie of light, and next approach
to spiritual substance; while all bodies, sold,
liquid, and gascout, are also pervaded by electricity.

1. All that is interesting, but the subject is

"ether," the vehicle of ingit, and next approach to spiritual substance; while all bodies, solid, liquid, and gascout, are also pervaded by electricity.

I. All that is interesting, but the subject is new to me, and I would like to have some farther illustration. Can you cite me rome familiar lact, to prove that man is actually surrounded and pervaded by a sphere such as you describe?
P. I can only say that you are at times conscious of the fact yourself, as all persons are who are possessed of an ordinary degree of psychic sensitiveness. Does not even the abent presence of certain persons, though entire strangers, aff ct you with an uncomfortable sense of repulsation, persons embigraphs and speech, while in the presence of others you at once feel perfectly free, easy, at home, and experience even a marked and mysterious sense of congeniality.
I. I. I have some the surround of the theory of the surrounding the su

distance apart, and without any externations munication?

I. I have heard and read of many such cases, but could have scarcely believed then shaf I not had some experience of the kind myself.

P. There must, then, be here some medium of communication; that medium is evidently not anything cognizable to either of the five outer sanses. What, then, can it be but the kor clated spheres of the two persons, which I have already told you are not atomic—not material but spiritual, and as such have fuller relation to space?

I. That idea, if true, looks to me be of some importance, and I would like you'll you can, to show me what relation these "spheres," as you call them, have to the sphirital nature of man.

[TO AS CONTINUED]

PLANCHETTE.

m Artificially Produced, etc. BY WM. B. PAHNESTOCK.

There is no mystery in the working of Planchette, and why people will not see the plain
facts in the case, I can not tell, unless it is, that
they are prejudiced, indifferent to facts, or lock
too far for that which is near. Nine-tenths of
the writers on this subject, can not see anything
but magnetic inducace in its movement, although it is well known that magnetism does
not move anything but the magnetic needle.
Electro magnetism requires a machine, or a battery to produce it and animal magnetism. The
French commissioners daming whom was Dr.
Benj. Franklin) proved by well devised experiments, that it had no existence in nature; and
as neither of the forces that do exist, have any intelligence, as a matter of curse, they can not
produce or cause intelligent answers to be given.
It is therefore necessary, that we should look
further for an intelligent cause.

Mediums of perfect veracity, declare that they
do not move Planchette, yet it is known to give
sensible and correct aniwers, even to mental
questions, and often is a language the medium There is no mystery in the working of Plan

has no knowledge of, or does not understand. Why do not those who cavil at the possibility of spirit communion, tell what other intelligence there is in nature that can communicate. The clergy and those who profess to believe in a devil, agenthe all of Planchettic's communications to his Satunic majesty; no matter whether he tells the trath, dictates the same principles that Christ taught, or plays the fool with those who are in the same mood. Ascribe its movements to what you please, Planchette does give good, as well as intelligent answers, and no one but a bigot would breten to deny the facts in the case.

bigot would befetend to deny the facts in the case.

Several of my communications upon this subject have been published in your paper, but as a very small portion of the reading community get to see them, and those who do, do not often investigate sufficiently, to learn whether that will his written or asserted, accords with the facts. In one of my former articles I stated that if we admitted the existence of spirits at all (as the bible, historical records and the personal experience of thousands have fully proved), we must admit upon the same evidence that they can, and do, communicate with man; and that they are visible to all persons, when the necessary conditions are present. This being the case, if we desire the truth, we should endeavor to learn what those conditions are, and study their peculiarities. In our natural or normal condition, no one, not even those who are mediumistic and see, hear or communicate with them. tion, no one, not even those who are mediumis tic, can see, hear or communicate with them The question then is, in what condition are those who do so; or, what known condition enables

who do so; or, what known condition enables persons to see, hear, or become clear-minded, independent of the nafural senses? What conflition enables some persons to arise from their beds, and in total darkness, to walk with perfect safety in dangerous places—to read, write, or do anything else that they can do when they are awake, and in the light of day?

The answer is plain—there is no other than the sommanbulic condition, which as familiar to all medical men, and is generally entered during natural sleep, by those with whom it has become a habit, espécially when such persons have been much fatigued mentally or otherwise during the day.

The condition and the powers of persons while in it, are entirely different from those possessed by them while in a natural state, and they can then see without the aid of the external eye; neur, smell, taste and feel independent of the natural senses. The same state can be artificially induced, and persons can be taught by enter it at pleasure, independent of any one, and while they are in it, they possess the same powers of clairvoyance or clear mindedness, that natural sommanbulists do; consequently they are mediumistic, and can see, hear, and be controlled by spirits, but it is impossible for any spirit to control or communicate through them if they are not in this condition.

I have also stated that it is pesible for one sense that is in it, being then in condition, can be controlled. When the hauds, therefore, are placed upon the Planchette un till they become weary, they enter the semanbule coondition, and as they enter the state perfectly or not, so will the communications be readily given or not.

The instructions that I gave-upon another cocasion, were; to place the hands-upon the Planchette, and to let them be as motionless as possible, or, as if they did not belong to the body. In doing this the arms must not louch the table, while the ends of the fingers are to rest lightly upon the Planchette. The object of this position, is to tire the arms and hands sufficient

he necessary conditions.

A pencil held in the hand, in the position of writing, until it becomes weary (as above de-scribed), will enter the semnambulic condition, and spirits can then control it as well as the Planchette, but as it often requires patience as well as perseverance to effect it, both these requisites must be sufficiently exercised, or the desired result will not follow.

An Irishman hearing of a friend who had a stone coffiu made for himself, exclaimed: "That's great idea. Saure an' a stone coffie ud last a mou his lifetime."

Pacific Department.

BY...... BENJAMIN TODI

A Trip to Oregon and Washington Teri-tory. No. 4. PROM PORTLAND UP THE COLUMNIA RIVER.

rhose fortament we left Portland on the steamer "Faminy Troup," and a trip of i we hours brought us to Vancouvers, in Washington Territory, eight miles above the mouth of the Williamette river. This place has from eight hundred to one thousand inhabitants. The entile place looks in a dilapidated condition; no noise, no sitr on the Streets, everything is an quiet as a New England Sabbath. In former times, it was quite a business center, from the fact that the givernment was accustomed to quarter a large number of troops here during the Indian troubles in these parts. They have fine parade grounds and abundant accommodations in the way of comfortable barracks. Batfew troops are stationed here news, and as that with small agricultural interests were its only dependance,—it is not at all to be wondered at that the place is going rapidly to decty.

The spirit of bigotry and infortance, so far as progressive religious these are concerned, is a marked feature among issinatibitants. Two years ago when Mrs. Foys was on a tour through Oregon, she was invited to this place to give one of her public scances; she compiled with the request, and the next morning, the was arrested gad brought before the Recorders' court and fixed for excluding la jurglery without a ligense. We gave two lectures here with a fair andence as to number; a five intelligent minds were among them, but the mijority of them might as well been stones or sticks of wood, judging from the stolid indifference minifested by them.

"There are men who have sonds so smith. That they need can be damed at all, Who never can be damed at all, Who never can be damed at all, Who never can be damed or blest, Though heaven or fell may do their best."

We think that when that great eventful day believed in by our Orthod x friends, shall suring at non-board and started up the Colombia river.—Eighty miles brought us to the Cacades; here there is a portuge of six miles. The accommidations are excellent—due cars with a sfeam engine, enabled us soon to accomplish the distanc

the river. There are other streams of more extensive breadth (in some instances twenty feets
wide) that fall perpendicular, in distances varying
from fify to seven hundred feet, and at times the
wind from the North rubes fariously down the
river between 1's mountaigous sides, literally converting these streams into spray, which forms a
sight beautiful to b-hold. There is one prominent
object that strikes the eye I mus before you reach
the Cascades; this is called Castle rock and a
castle, indeed, it would prove from almed any
kind of inovasion provided you could put once scale
its sides and get safely ensconged upon its ton. It
standsout entirely alone from the mountain, and is
circular in its formation, and its sides apparently
are so smooth as though they had been hown by
the hand of mun. We should judge that it was
some twenty rods in circumference, and were informed that it was nine hundred feet in height.
On Toursday moralong, at five o'clock, we left
the Diles, crossed a portage of fifteen miles by
railrond, then took, the steamer "Winona" and
continued our journey up the river. Eighty miles
brought us to Uratilla, the starting point of the
overland siage, which carries the Orgon mall to
the States. Five days 'staging connects the line
with the Union Pacile Railrond at Winimuca.—
Thirty miles further up the river, bought us to
Wallula at nine o'clock at night, the end of navigation at this time of the year. In time of high
water in early summer, they can navigate the river
room two hundred miles farther. Wallots is not
much of a town, but is simply a landing for goods
that go to Walls Walls and other places away
from the river.

We spoke three times in Wallula, having the
entire population of the place for our audience,
consisting of thirty fo forty persons; they appear
do to enjoy the Jectures well—as they said it was
a God-send to them, so seldom did they have no
opportunity to listen to public speaking. Even
the Methodist preachers do not consider them
worth avening, they are now, hence do not

to return sgain as soon as convenient. From this place we returned direct to California to bring our family to Oregon, to commence our year's engage-ment as State Missionary. Our travels and the progress of the cause of Spiritualism for the year to come, will be duly reported.

Official Report of the Necond National Convention of the Friends of the Children's Progressive Lyceum, held at Kremith Hall, Buffalo, N. Y., Sept. 2nd and 3d, 1869.

In the absence of the President, May F. Davis, Dorus M. Fox, Vice President, called the meeting to order and read the call for the Second National Convention of the Friends of the Children's Progressive Lyceum, which we published, by the Journat.

The roll of Delegates was read as follows: Vermont.—D. P. Wilds.—

The roll of Delegates was read as follows:
Vermont.—D. P. Wi'der.
Massachusetts —A. E. Carpenter, George Ar.
Bucon, James Whitoey, H. B. Storer, C. B.
Lynn, A. C. Robinson,
Pennsylvania.—G. D. Glessun, J. J. Harnon,
Caroline A. Grimes, D. Y. Kilgore, P. Gowley,
Carrie S. Burnham, Anna M. Lowite, E. H.
Beal, H. T. Child, M. D. Ellen M. Child, Mary
Benas, Sasan Baker, Alice Tyson, Istelia,
Booper, C. Holt, Mrs. W. H. Johnson, R. L.
Lowite, C. Holt, Mrs. W. H. Johnson, R. L.
Lowite, P. C. Mills, L. K. Coonley, Geo.
Hugk-II, W. Druke.
New Jork, —Mrs. & S. Little, J. O. Kelly,
A. E. Tihlen, O. Casse, S. H. Wortman, Cornelia H. Maynard, Louisa Wilson, Mrs. Louisa
Shenpard, J. McCaure, Mrs. Lodena Scott,
A. Quielge, J. I. Pool, G. H. Hyde, J. H. Sattriee,
W. Tilton, Mrs. Satterice, A. L. Nash, B. A.
Beals, Polly Chase, Mrs. A. N. Avey, Mrs. N.
E. Caswell, Mrs. Emily Bashs, Dr. Mary Farkburst, H. D. Fitzgeraid, Mary Lane, Lester
Brooks, Amelias Bortis, Sarah Bartis,
Mary' ind.—J. Wever, L. Weaver, W. E.
Masson, J. Masson, Mrs. J. Bay, John Prisk,
W. Gridner, Nettle M. Pease, L. Corlit, Emma
Weaver.
Okin.—A. G. Snith, Geo. Rose. A. A. Wheelock, D. U. Pratt, Mrs. Hall, J. S. Sommer, E.
Howe, M. Harris, Mrs. Sheppard, E. S. WheeLer, Mrs. S. E. Wheeler, S. Spirona E. Warner,
Strab Thompson, C. R. Fowler.
Indians.—Ed. J. R. Baily, E. L. Marse,
Michigan,—Hattic Clark, D. M. Fox, Edward
Whiople, D. B. Harrington, E. S. Suoun, Sarah.
A. Harton, J. G. Wait, J. S. Young, Eliza C.
Woodruff.
Illinois.—Eliza A. Spence, Dř. S. J. Avery,
Olive I. Avery, Mrs. A. W. Baker, J. B. Robinson,
W. F. Jamleson, J. S. Leveland, Lru H.
Kimball, E. T. Blackmar, L. W. Fres, Clara A.
Robinson, Dr. I. Boggs, Hester A. Langford,
Dr. H. W. Driven.

On moil in of A. A. Wheelock, it was resolved
to appoint a committe of seven on business. A.
A. Wheelock, Ohio; Eli F. Brown, Ind., J. S.
Loveland, Ill., Dr. S. Avery, Ill.; Carrie S.
Burnbann, P.a.; and Levi Weaver, Balt, were
appointed:
On making and the propersion of the friends of the deviced to

Green beneath your willing test.

And I heartily hope that the coming years will bring you strength and a large share of downright labor in the interests of the Children's Progressive Lyccum.

Truly,

H. F. M. BROWN.

EVENING SESSION.

II. B Storer in the chair. On motion of Dr. Bally, the following question was adopted for

II. B Storer in the chair. On motion of Dr. Bally, the following question was adopted for discussion:

"What has been done, and what can be done to make the Lyceum a success?"

Song—"Our Lyceum, Tis of Thee."
Remarks were made by C. B. Lynn, Mass.; Mr. Pool, N. Y.; Eil F. Brown, Ind.; Js. Whitney, Mass.; J. B. Loveland, Ill.; Geo. A. Bacon, Mas., Sarah Thompson, O; C. Holt, Pat, E. S. Wheeler. O.; Mary Parkhurst, M. D., N. Y.; D. Y. Kilgore.

Mrs. Scott, of Cobs, N. Y., said:

"L-do Teel deeply when questions of such import, as have been given out here to-night, are presented. An appeal has been made to woman-to bring forth some remedy. Oh, the need of great moral physician, and geneed great physeleip hysricians. When such men as have spoken to night, call for aid, can we give it them, my sistern? Oh let us raily to the standard; let us get he we are it let us get he we are it as a succession.

to the very root of the evil, and enable us to devise means to cradicate it. We know that our Great and good Father, who has until this universe and created man and woman and child in it, has not let it without a remedy for every evil that may come. We know there is no malady in any soul that there is not a remedy for. My sisters, we must go down to the depths of our own souls, and learn tree wisdom.

Let us meet together in simple meetings, and seek for this knowledge, and no be going about seeging what is the fashion—what flowers we may wear this year.

Let us find the man or woman in every soul—that is what we want to take up; it has been in the grave, it must be resurrected. I tell you, my sisters, the ressurrection is right here. We are the good within us who has created the heavens and the earth and all things that live therein.

As mothers of the race, we hold the destiny of the world. Our children will be just what we make them. Think of it, chi, think of it it take these things home, all these lessons from these great intellectual minds.

By the way, you now have too much intel lect and not enjugh spirituality. We ought to have the two together, and when they come to gether property, we is not be blanced as men and the strength of the contraction of the con

from blame.
Adjurned.
PRIDAY MORNING SESSION.
Sept. 3rd, 1839.
The subject was continued. Remarks were made by D rus M. Fax. H. S. Bown. Mr. Amsiss C. Robinson. Mrs. Shepiard, of Geneva, obiar, recited some very interesting dialogues, which she has written for the cubiltren in 1r Lyceum.
On notion of the Secretary, she was requested to furnish one of these to be published in the proceedings of the Convention.
On motion, it was Resolved: That a committee of five be appointed to review the manuscripts for publication.
David W. Alleu, N. J.; Dr. S. Avery, of Ill.; Eli P. Brown, of Indians; Nettle C. Maynard, of N. Y., and Caroline A. Grimes, of Penn. were appointed.
The subject of the best means of promoving the interest of the Lyceum, was again considered.
Mr. Y. Jamieson gave an interesting account

were appointed.

The subject of the best means of promoting the interest of the Lyceum, was again considered.

Mr. Y. J. imieson gave an interesting account of his experience in the Lyceum. D. Y. Kulgore gave his experience in the Lyceum. D. Y. Kulgore gave his experience as a teacher.

AFTERSON SERSION.

Dr. H. S. Brown of Milwankee in the chair. The following resolution was unantmously adopted.

Resoled: That we recommend to Lyceums everywhere to hald distinct quarterly meetings for the officers and leaders of Lyceums, and that there he a c-nj inction with the Spiritual meetings when practical.

On motion of A. C. Robinson, it was Resolved: That a committee of five be appointed to prepare resolutions.

Amass C. Robinson, of Muss.; Dr. J. K. Bailey, of Indiana; Eitz C. Woodruff, of Mich.; Dr. Mary Parkhurst, of N. Y.; Sarah A. Harden, of Mich., were appointed.

The following letter from Dr. R. T. Hallack was read, and the committees were constituted to Infilli their labors, and report next year to the Association.

DR. CHILD—DRAR RIGOTHER:—I received on their respective authous that I would, through you, inform the committee of their received mod wast from the respective authous that I would, through you, inform the committee of their received one of the series and thus far think it the best I have seen.

The following was read by the Speretary:

the series and thus far think it the best I have seen.

The following was read by the Secretary:

"The Cuildren's Progressive Liveum, Number Tao, of Baltin re, send their greeting to our sister Liveums throughout the land, by 'their Conductor and representatives in Convention assembled, wishing them all success, and pray that the Angel World will lasten the day when highly and superatition will be swept from the Lee of the land, and peace, harmony and love, will right superame.'

Jis. W. Giben, Lavina C. Dandore, Willis Gardner, committee.

Baltimore, Aog. 29th, 1869.

The following letterTrom A. G. Smith, Painesyrile, Oalo, Conductor of the Liyeun,—was read:

TO THE DELEGATES IN CONVENTION AT

TO THE DELEGATES IN CONVENTION AT

ynie, Oaio, Conductor of the Lyceu n, was read:

TO THE DELEGATES DY CONVENTION AT

INFFALO.

PHIENDS:—Il tring been appointed delegate from the Painteville Progressive Lyceum to the Lyceum Convention, and being unable to attend, 1 big to call your attention to a subject of much ingoriance in its bearing on the success of the Lyceum movement. Without ignoring in the least the merits of the present Minusl, 1 believe the need of something more is felt by nearly all the Lyceum organizating,—a book, an addenda or appendix, if you please, of the character of a serial, of moderate cost-east from three to five dollars per dozen, so that it comes within the means of all, and that it shall include music and worst attached, a few beautiful and yet practical tunes adapted to and within the proposed with the contraction of the con

The following report from the finance committee of the Lyccum Convention bed in Philadelphia was read, and on motion of D. Bailey, it was referred to the Board of the American Association for action.

"As chairman of the finance committee appointed in Philadelphia, I respectfully report the receipts and expenditures of said meeting. For admissions to exhibition of the Lyccum and to Sociable.

\$307, 67
Teaving a deficiency of.

\$22, 33

8400,65 Paid for rent of Hall two days and ever the Convention.

Tickets....
Programmes.
Advertising and sundry-expenses....

withogs undermining the whole fabric, and making its fair and beautiful proportions a mass of shatered fragments, that the first breeze of opposition will scatter to the four winds of hraven.

We favor organization for the reason that nothing is accomplished without system. method and organized effort. Our Sniritual movements for the past twenty years sifted a say but truthful illustration of that fact. Spirinalists have been iconoclastic in the extreme; they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have for a down and scattered, but what have for a down and scattered, but what have for a down and scattered in a scatter working of the Lyceum, all should have equipments, badges and parapheralis for but twelve groups, and twelve members in each group. When your groups need to be duplicated, let the duplicates be the nucleus for another Lyceum, not a part of the original. As soon as you have forty or fifty members of duplicate groups, form them officers of its own. Diguide it as we may, shut our eyes to the fact as much as we please, there is a desire for position, on ambition that fincies every person to a greater or less extent, and though it my not be super rent for a time, when the Lyceum or the association becomes large. It will also be super first for far time, when the Lyceum or the association becomes large. It will also be supported for a distribution of desaits faction are visible, niving before it ripens into harred, inharmony and bad feeling. If while the support of the production of that desire to rule that to a greater or less extent exists with those with whom they can agree and enoughes in the large of the

tion, the Board of the American Association were requested to consider the propriets of appointing Mr. Still as lecturer for the colored people of the South.

The Committee on Resolutions reported the following which were adopted:

The Committee on Resolutions reported the following which were adopted:

The Committee on the colored people of the South Colored and Sout

be put into use the prents and children of all green who in the prents and children of all green should mingle in the various groups, and lake part with them in all the excelest, thereby encouraging the little ones, and slimulating them with their practical sid, thus securing nappy realits to all.

Resourant That work more than the present of the prents of the pre

results to all.

Resouven! That work, unceasing mapy and carnest purpose, and unfaltering persistence, is the real necessity to certain success in the Lyrecum movements as in all purposes and efforts of buman cideavors.

Mr. Ell as how said there was no means of the control o

difficulty in doing this as many supposed. If you will go to work in earnest, you will succeed almost anywhere. The Finance Committee reported that they had collected the funds necessary to pay for the hall.

Dr. H. T. Calid presented the following Resolution which was unusinously adopted:

Dr. H. T. Calid presented the following Resolution which was unusinously adopted:

the Lyceum Binner one of the most interesting and efficient saxillaries to the Lyceum wovemen, and we recommend that it be taken by all Lyceums and individuals.

tion which was unashmouly adopted:

RESOLVED: That this convention recognize in the Lyceum Binner one of the most interesting and efficient assillaries to the Lyceum movement, and efficient assillaries to the Lyceum movement, and individuals.

The Preddent stated that the hour for closing the convention had arrived, but be fore we leave, I take pleasure in introducing to, you. - friend of humanity. If you will allow me a single moment, I will say that at the close of the late war, I came home to my family and found a little girl, my youngest called representations of the late war, I came home to my family and found a little girl, my youngest called representations of the late war, I came home to my family and found a little girl, my youngest called representations of the late of the control of the late of the l

For the Relies Philosophical, Jo MEETING AT ROSCOE, ILL.

The Spiritualists of Roseoe and vicinity, met at Roseoe pursuant to adjurnment on Saturday at 10 octocks A. M. Spetember 23th, 1893, and organized by electing P. N. Ellis chairman, and L. S. Tyler Scretary.

On motion, a committee of arrangements was selected by the chair, consisting of Jab z. Love, Mrs. Love, Mrs. Vance, Jahn McAfice and Gilbert Ellis.

While the committee were in session, public rexersless were opened by music and prayer by Bro. A. Warren.

Committee reports conference exercises for the forenoon, and a lecture by Mrs. Wilcoxson in the afternoon. An interesting conference was had, participated in by Father Baker of Janesville, Wis., Mrs. Whox m and others, sider which the covenul in adjurated to meet at half past two colock P. Mrs. M. J. Wilcoxson and the public of inspiration.

The convention assembed as per adjurnment to the public of inspiration.

The evening session wise addressed by Mise Edna Rutty of Dayton Wis, and remarks by others.

Convention adjurned to meet the following morning, Sinday, Sipt. 26th, when it soul reviving feast was seely seel and the best methols of prameting the welfare of the Childrens Progressive Lycoun considered and farciby urged upon the attention of the friends; after which Bro. Warren took the stand and gave the old theological physical resurrection doctrine a good airling.

Adjurned one hour to meet in conference, when Mrs. Wilcoxson took the stand and held the audience spell bound for an hour and a quirter upon the subject, "The cause and cure of evil."

The evening sessi m was addressed by Miss E. Rutty. Subject—"Opposition;" the usa of which were clearly and forcibly den nastracted in the growth of any good cause, but m rs particularly, the grant trutts of Spritualism.

Bro. Warren's remarks upon the accepted opin in of the physical resurrection and ascend from the material to the spiritual plane of existence. Brother Warren as a speaker, is intensely lagical, and can which we are a subject, in the clumber of the physical resurrection and sacend from the

ories.

Our convention was a marked success, even beyond the expeciations of its most sauguing projectors. There were over three lundred persons in attendance. All went home feeling that they had on joyed a pentecostal season.

P. N. Ellis, Obaltman.

L. S. Tyler, Sec y.

L. S. Tyler, See y.

LET A Charleston paper says that in the upper part of S suth Carolina there is a young exconfiderate soldier whose leg was amputated during the war, near the thigh. After amputation, the wound rapidly healed, and he was sent home. About a year afterward a fleshy protuberance was seen to grow out of the flesh, which, in the course of a few months, took the shape of a foot, and alone that time it has been growing finely until how the man has a perfectly new toot and leg growing from his thigh.

For the Religio-Philosphical Jou WHAT ARE WE?

ion Considered from a Phi sophical Standpoint.

BY F. B. DOWD, ROSICRUCIAN OF THE TEMPLE. Power lies at the base of all existent things, and resides in matter only by virtue of the force that holds the particles together. This force is not inherent in matter, but is im-prisoned in matter by external force or pre-sure which slowly grinds, kneads and molds the internal life out of matter. If it were not for the external pressure upon the earth, all heat would die out, all motion cease, and life and organization come to a speedy end. Power collects matter and binds it together closer and collects matter and brinds it orgenized closer, and closer, untilby pressure heat is generated—heat produces the manifestations cal'ed life, which is but the liberation of the imprisoned force, or thell evolution of that which was confined. All mat-ter owes what power it may possess to external

ores. If it were not for the stmosphere, all fires would become extingrished. If it were not for the electric ceean surrounding our atmosphere, which continually feeds the integral fires of earth, and in its passage through the ascending spirit of the earth, keeping all atoms is motion, universal stagnation would be the result. Were it not for the night of mystery that aurrounds all things, life would not be worth having; there would be no more to be learned, no need of further effort, nothing new—annihilation must of necessity follow. Were it not for the power that knows no fatigue, no reis, no sleep, but which, unspent, unwearted, marshals the vast hosts of space in their order, and continues the gigantic work without a jar throughout the but which, unspent, unwearied, marshals the wast hosts of space in their order, and continues the gigantic work without a jar throughout the countless ages of a never-ending eteraity—both past and future—where would all things rest? Without intelligence what would there be? Would there be power or motion or order orbeauty or life or even a thing?—Which, then, is greatest of all? Which is cause? There is power in rock and mineral, but it takes ages of electrical action upon it to make it cartu,—la which, then, resides the most power, in the action or the acted upon? There is power in the earth to give birth to countless myrisds of living things, but there is more power in water than in earth, and more in air than in water, and still more in electricity than in air, and when we come to magnetism, we find the binding chain of the universe, the law of the funitie; one step more and we have reached the Infinite himself, the All and in all INTELLORNCE! Nor is this mere guess-work. If there is any 'truth in reason, it is self evident that there is more power in a spark of intelligence than in all the worlds of rock, mineral and earth that swing in yonder world-flecked dome.

Power resides in matter in exact ratio to its raimification and quality. There is more power in water than in earth for it compels it to produce, and penetrates every atom of its body; furthermore, it is easier set in motion, and is afar more voluminous than the dry dust. Agalo, there is more power in the atmosphere, which is easier set in motion than water, and is more diffusive and voluminous. So with electricity, which is still more voluminous and diffusive, dwelling in all nature, in some things more than in others, according to their quality, and whirh is easier set in motion than all grasser matter. When we come to magnetism, what do we know of it? Who can explain what it is? Who can find an atom, that is not a magnet? or a thing that is not dependent upon it for its existence? Were it not for this subtile something, all things would go to p the gigantic work without a jar throughout the

tence? Were it not for time suchies omenting, all things would go to pieces in a moment. Without magnetism there could be no matter, not even the smallest atom. Where is this found in greatest quantily? In electricity in a diffused condition, and in man when in a concentrated vital condition, the highest, most refined quality of matter known. Moreover, it is easier set in motion than all other forms of matterial to the contract of the contrac ined quality of matter known. Moreover, it is easier set in motion than all other forms of matter; it is the lever by which we, move our bodies; so subtile that a thought sends a tremor through every nerve. A sigh, a tear or a groan sends a wave of agony throughout God's limit less universe, which echoes and re echoes from shore to shore, from age to age. Who can tell its influence on those who are and to be? and yet, none of these conditions of matter has any power in and of themselve, but only manifest power when in motion, which motion is only produced by some power which combines and thus throws them out-of equilibrium. Although magnetism is ag subtile, diffusive and powerful, yet in itself it is only subject to the all pervading law of equilibrium, and without the disturbing force, all things would find their level, all motion would cease, annihilation would be the, result, for attraction and repulsion balance each other. All power resides in that something, which is in itself a perpetual motion.

Now, we know that law is above magnetism to which it is subservient, as much so as the water that runs down hill. But there is an element above even law, which is the law-maker, and which uses magnetism and all matter as it wills, and that is Intelligence. Here we find the source of magnetism; and as all matter is dependent upon magnetism for its existence, so all matter recover itself back to the source from whence it came. Intelligence, human intelligence, is the highest with which we are intimately acquainted; and yet there cometh a

pendent upon magnetism for its existence, so all matter resolves itself back to the source from whence it came. Intelligence, human intelligence, is the highest with which we are intimately acquainted; and yet there cometh a time when all this will appear infantile.

In the human it bears a striking analogy to that alcepless, unwearled power called God. Mind never aleeps, is never wearled, but when the body lies down to rest and deep sleep seals up the senses, still the mind is busy. It is, in fact, a perpetual motion in which is generated magnetism in direct ratio, not to the bulky of the body, but according to the strength of the body, but according to the strength of the will. How often do we see small men lording it over great brawny giants. Mind rules, the universe! A bee or a wasp can render a whole drove of cattle frantic. How often do we see great crowls fired with frenzy at the frantic appeals of one excited man. Look in the eyes of an outraged madmun, and one feels as if the bolts of hell were penetra-

ting his inmost soul. What is the chill that creeps from head to heel and seems to curdle one's very blood while listening to the impassioned appeal of some enthusiastic orator? Why do we quail before the angry glance, or soften and yield to the soul-lit eyes of love? All laws, resolve themselves into simply the first and only law of existence, viz.: Relationship.

Love is not God but mere sensation Produced by contact or relation; While hate and fear are all called out, The same as ague or the gout.

Produced by contact or relation;
White hate and foar are all called out,
The same as ague or the gout.

What is, it that produces relationship if it is not the mind? And mind is moulded and fash-loned in the womb of circumstances, in the unknown vortex that surrounds us all, which holds us in its iron gramp, through which none can break. But of all circumstances next to fool, man is greatest, at least here. Hereditary tendencies are circumstances from which it is very difficult for us to break; yet man is fast learning to modify and improve, until by and by he will mould and: fashion himself as he wills. But in order to do so he must become the creator of superior circumstances, which al-ways supercede the less. Man was created by circumstances, but in turn became a creator. So the conditions that man makes, in turn makes him and the race that comes after. The greatest circumstance in existence is intelligence, the "over soul" and the inner; that primordial condition void of form; that waveless ocean whose breezes are our inspiration; that nameless night in whose vacuums material universes whirl into being, the most popderous of which are the greatest accumns. Alas! for human conception, the leftlest we have we call God, yet they are all childish. What grandeur in the allegories of Buddba, which teach that the inhabitants of the spirit world vary in height from a small child to many miles, yet if there is a truth in God's universe, it is this, that man's spirit enlarges as he casts off grees mater. His realm of consciousness and power increases as he rises in the scale of being, until at last, he becomes one with God, all conscious, all knowing. But on the other hand, if he grows the other way, shall he not, in the language of Christ, in the coming days, "be stripped of even that which he hath?" All there is in reality of man is his consciousness, hu power. This brings us to a new subject—manuely, Progression and Retrogression," which I reserve for future articles.

SPEAKERS' REGISTER.

PEBLISHED GRATUITOUSLY EVERY WELL

To be useful, this should be reliable. It therefore theorem Lectures, to promptly notify us of clauge with ever they occur. This column is intended for Lecture only, and it is or mylify increasing in numbers that wear compelled to restrict it to the major sufficient wheeling national states to be instead by special correspondence with the fig.

niars to be learned by special correspondence with the fid-riduals.)

J. Madison Allen will lecture in Terre Haute, Ind., six months from May Jat. Address box 547. 9.

Harrison Angier, Calciamus, Chinota Co, Jowa.

G. Fannie Allyn, Stonebam, Mass.
Mrs. N. N. X. Audross, trance speaker, Delton, Wis.
Mrs. M. X. Audross, trance speaker, Taunbon, Mass., P.
1003 48.

Mrs. Orio Allyn.

com 18.

Harrison Abely, M. D. 104 South Clark Steet, Checago,
Law of Life, Tempere ce, and Reform and
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Wén. Bush, 163 South Clark St., Chicago.
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Rev. J. O. Barctt, Glen Busha, Wiscousin.
Br. J. K. Balley, box 391 Laporte Ind.
Dr. Jarnard, Landing, Mich., Lectures upon Spiritualen
nd scientific subjects.
Mrs. Arab A. Byruw. Address 67 Spring street. East Cam
ridge, Mass.

efage, Mass.
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Mrs. Nellis J. F. Brigham, Elim Grove, Colerain, M
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Mrs. M. A. O. Brown. Address. West Randoly-M
Addis L. Ballou. Address Chicago, care of Hanson-

oston, Mass. Henry J. Durgin. Permanent address, Cardington, G George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N.

med at Orange, N. J. nincy, Mass. med Rockford, Ill. il speaker, San Fran DeLamar, trance speaker, Quann, lecturer, can be address iza Howe Fuller, inspirationa

soo, Cal.
Miss Aimedia B. Fowler. Address, Sext
A. T. Foss, Maschester, N. H.
A. J. Rishbeak, Sturgis, Michigas.
Charles D. Farlin, clairvoyant speaker, I.
R. S. Grouniest, Lowell, Mass.
Lama P Greeniest, Address for the per-non avenue Calesse, Mass., or as abova.
R. Garws, author of "Biography of

Charles, N. S. Greenles, I. Sano P Greenles, J. unbor.

K. Grews, suther of "Biography of Batan." As Biochmoild, Ind.

Lagra De Force Gordon, will lecture in the State of M till further notice. Fermanens address, Trassure white Fine District, Lander Co., Nevada. Dr. L. P. Griggs. Address Codar Falls, Iowa. B. D. Goodum, lectures, Kirkwood, Mo.

morer, Massachusetts.

Moses Hull, Hobart, Lake County, Ind.
Mrs. F. O. Hyzer, 122 E. Madlson street, Ba
Dr. A. Hunt will receive calls to lecture
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N. T.

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Iod. During Sept., Kendalville, Ind.; Oct., East Saginaw
Mich.

Charles Holt, Warren, Warren Co., Fr.

Mrs. M. S. Towmend Hoadley, Ridgawaire, V.

Dr. William Jordan, Speaker, Wales, Michigan,
Wm. H. Johnson, Lotture, P. Falbatt, Mich.

W. H. Johnson, Corr., Fr.

Ir. P. T. Johnson, Lecturer, Ypalbatt, Mich.

W. F. Janneson, Impirational speaker, Reissilere, Ill.

Alredam James, Fleasantwille, Venange Co., Pa., box 34

H. A. Jones, Scancore, Ill.

B. S. Jones, Drawer 6022, Chicage,
D. Wm. R. Jonesyly, Lecturer, Healer, Cai. voyant,

Addigns is in in care of this Chica, Kooms,—102, South
Clark Street.

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O. P. Kellogg, East Trumbull, Ashababla Co., O.

fr. S. King, trance speaker, care of Joseph Smith, F. O.

Box 11th, Indianapolis, Ind.

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Mrs. P. A. Logan, Wilsona Mian.

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NATURES LAWS

The Seeming Antagonism in the Action Nature's Laws-Who Ate Roger William

Nature's Laws—Who Ate Hoger Williams?
The mass of the world see, but not clearly; and that obtuseness of sight,—xx remely so is many cases,—make them appear exceedingly ridiculous and foolish in the estimation of those who comprehend, as it were, intuitively, the nature of those things that surround them. In a provious article, we took the position that mortals are poncentially, transport and out of, the world. Those three positions, we well knew, would not find a dissenting voice in all Christendom, for they are as self-evident in nature, as any theorem in Geometry or equation in Algebra.

would not find a dissenting voice in all currescudom, for they are as self-evident in nature, as
any theorem in Geometry or equation in Algebra.

The child nestling on its mother's bosom, its
whole soul radiant, with gems of pure impocence,
its delicate soul-chords vibrating lovingly in response to the kind attention of those around,
and which is entirely helpless, is an example
when a human being, just organized through
the action of automatic laws, has made its advent into the world of space,—forced there—to
live through aut the endless ages of eteralty. In
the infant, we recognize total helplessness. It
would be extremely foldsh to talk of free agency there, waiting to exercise its supreme control
over that "bundle of nature's forces," reposing
in them ther's lop. We here have a starting
point in the destiny of man, and can we not
learns a less in therefron? Why, of course.
Caild of earth, you can learn a less in from any
thing. The whole earth sparkles with gems of
wisdom. The sit is full of sounds, the sky of
tokens. The very ground is all men erands and
signatures that speak to the intelligent. The
flushing lighting is a "thought" of the Infinite. The rumbling thunder is an expression of
His inward emoth in. The foolish can learn
from nothing; the wise can learn from anything.
The dew-drop is a miniature world with its purticles united around a comman ceater, like all
those glittering orbs that deck the firmament
above. Think not yourself too wise. Some men
are "foolishly wise." Toeir mind is full of "vacuiry," which they imagine to be real knowledge. Learn lessons from everything. The
mechanism of an insect foreshadows the nature
of man. The globule of wa'er tells something
of the nature of majastic worlds. The amorba,
a mass of matter without a nervous system,
without eyes, legs or blond, moves from place
to place, and exhibits elements of life. Think,
then, to some purpose, by acknowledging God
your Father, Nature your Mother, all humanity
your Brothers.

"Oh, World, I have conserbat

"Ob, World, I have somewhat to say of thee,
Ob, dieslick pleart-sick, soal-sick, I weeks world
So silling in a 1 thy parts and particles,
That solld stroth thy attractfull digests,
But since then art my mother,
I will love thee, and heedings of thy frowns will
right on."

Yes, the "World of Nature is our Mother, and

heedless of her frowns we will speak right on," regarding God our Father and all humanity our Brothers.

heedless of her frowns we will speak right on," regarding God our Father and all humanity eur Brothers.

We spoke of the little child on its mother's bosom. Beautiful, isn't it! We think so. We never meet a little child, its whole nature sparkling like a diamond from the Celestial Courts of Heaven, that we do not feel an irresistible impulse to stop and kiss. It is our nature to love little children. Well, wist, in fact, is a child? Why, simply a hundle of forces, incorporated in the nature of the highest order of animals. Sixty-four, primal elements there! The elements or forces of nature constitute the "ways and means" of God in all Hits manifestations. Toey are H is family,—a part of Him, and we see therein some curious munifestations of power. One element (seemingly, we mean in all cases) is warring with another. The tender plant subduet certain elements to the use and becomes a majestic stalk. The golden stalk of wheat, however, subdues a higher order of existence. The elements of nature, as munifested in the vegetable world, are constantly warring with each other. The stalk of corn, all will admit, mut necessarily appropriate certain elements to toud not tin to its own individual wants, or it could not tin. must necessarily appropriate certain elements to its own individual wants, or it could not in-

must necessarily appropriate to its own individual wants, or it could not increase in size.

We will now advance a step. The elements are transferred to animals, and therein their antagonistic nature is still manifested. Animals are constantly, appropriating those which are weaker to their own individual use. Within the seed there is a focal point, a wonderful concentration of nature's forces. Pat it in the ground and it will send its little tendrils out in every direction, subbluing to its own wants the elements of the eagth within its reach, and as a consequence, it sends proudly forth, as a result of its conquest, a majestic tree. It certainly was a pertinent Question, "Who ate Boger Williams?" Not that humanity are cannibals, but that they did eat him, there can be no doubt. An apple tree over his morial remains had sent its roots into his body, and extracting nourisbment therefrom, transmitted the same to

the apple, giving gor Treasons for the question, "Who ate R-ger Williams?"
When these forces of which I speak, are transmitted to animals, they lose mone of their former characteristics—they are only differently combined, and it is that combination, the result of successive growth, that make a the animal superior to the vegetable kingdom. In plants, but very few elements are united—from two to five generally. In animals, however, you will find some fifteen. They are not, in one sense, harmoni sudy organized, because there are forty nine elements outside of them which stand ready as it were, to kick up a muss at any time. But wait a moment—there is man—the ultima thule, the grand climas, for he has within h s organization all the forces of nature.

as it were, to kick up a muss at any time. But wait a moment—there is man—the ulting thule, the grand elimax, for he has within he organization all the forces of nature.

Now the losson that we wish to impart is this—that there is more in this thought than mortals ever dreamed of, though found in the polluted pools of Genesis, that man was made in the image of G.d. The man who wrote that was wiser than he knew. God is immortal, for within His nature are the requisites of immortality. If man is immortal, he must possess that same requisite, for all will admit there can be only one requisite for immortality. Man is made, then, in the image of G.d., thus far at least, he possesses what G.d himself possesses,—the requisite for immortality. Man is made, then, in the image of G.d., thus far at least, he possesses what G.d himself possesses,—the requisite for immortality. If man is immortal, he possesses within himself the sam: self-austaining inherent: power that G.d d-wes.

What difference is there, then, between man and God in respectate that power inherent in them that maintala bod! sampatat?

But in the widel, we have some with wait dec.d—like a little giri id a garden, whose admiration is constantly being excited by the numberless variety of flowers that smile loving, by upon her, all so beautiful that she knows not which to select herself, but calls upon a friend to determine—like her, we are in a garden of solid facts, beautiful truths, just transplanted to earth from the Cell still G.urts, and we pause here, hesitate there, in determining which the world will relish most.

The children of earth should ever bear in mind that in this seeming antagonism in nature's forces there is nothing but the harmonius action of law; and although there may be a cloud obscaring the real workings of the same, yet it is nevertheless true, that there is discord nowhere in nature. Recognizing the sublim: truth that our God is omniscleat and all-powerful, there can be no discord in any of lis manifestations.

1st. If there is disc

a mistake. If inharmony exists in the action of nature's forces, it is self evident H: made a mistake, for inharmony must be a constant source of annoyance to Him, and it looks reasonable to suppose that possessing all power, He would place His works in harmonious relation to Him

3rd. If G id is all powerful, He could make harmony, if discord exists, should He desire to do so. If He does not desire to do so, then He is not actuated by pure matives. It not act-uated by pure motives, what kind of a Being is He?

He is not actuated by pure in haves, uated by pure motives, what kind of a Being is He?

4 h. If inharmony exists in the action of nature's laws; it sprang from a "first cause." Is not G ad the "First Cause?"

5 h. Bat G ad being all powerful, no power can exist outside of Him; being infinite, He, embraces all matter, all rpirit—everything. If power outside of God, He is not all powerful; if matter or spirit outside of Him, He is not in finite. Hence it power exists, it is a part of the "all-power" of God; if matter and spirit exist, it is a part of infinity, and likewise is a part of G d. Therefore if inharmony exists in the action of nature's forces, whether in the external world or in man, G d must feel the effects of the same, consequently He is not harmoniously organized, a conclusion which no one would be willing to admit.

AN EVENING WITH E. V. WILSON.

AN EVERING WITH E. V. WILSON.

It has never been our good fortune to meet Bro. Wilson under circumstances other than a strictly social or business nature, until one evening last week when on his way from Lombard, Ills, to Datroit (where he was going to fill his appointment for the month of October), he rang the door-bell. "Bister T. answord, and then we heard the heavy steps of a man in the hall and Sister T. exclaim, "I have got a medium—here is Wilson!

"You will set no leafs from me to with the fill."

Wilson!

"You will get no tests from me to night, for I am very tired. Sister T. seemed very much disappointed, as were others in the room.

After an hour or more of precious time wasted in c m nonplace conversation, Mr. L. as ked Mr. Wilson, "D. you see spirits at will on all occasions"?

casions?

'No; and of late I have refused to give any private effings for tests, my whole attention being given to the rostrum and public seauces.

"But, atting as we do this evening, do-you see spirits who reveal to you the surroundings of

parties present?"
'Yes, but seldom give voice to them. instance—I saw much in the past history of the lady sitting by your side. Three and four years

lady sitting by vour side. Three and four years ago her life was a stormy one and full of important events; and she will say s.

The lady in quistion: (Mrs. W.) was not in the room at the moment this was spoken, but came in a moment later, when Mr. Wilson said to her, "Middm, if you please, I would like to sak you a question; will you answer it?"

"Yes, iff can."

"Yes, if I can."
"Tarce years ago this scaon, you came out of a great mental storm; this storm began five years ago next February Preceding this storm, you were very happy. This happiness had is birth early in Dec. preceding this date; and from the 10th of Dec. to the 27th of February,

five years ago on thurstay evening the third week in March, you had death in your mind; you was desperate; you was in an upper room to the right of the stairs; the door way here, the bed in this c ruer, a bureau here, with a glass

over it."

I see two men before you. No. 1 is spare, of light form, fair complexion and brown hair.

The other was stort, of the size of Mr. J., dark complexion, black hair, and dark eyes.

Again: Tae great mistake of y ur life was, in not completing the work you had in hand

in not completing the work you had. In many when sixteen years old.

You were right in the course you adopted three years ago; you ought to have done that a year-rouser, and then you would have shundly the great trial you passed through in Murch four years ago. Your sister is with you; she is older than you

and is now a spirit.

What say you,—are these things so?"

"Yes; and I would like to ask what ki "res; and 't would like to ask what kind of a man you are anyway?" said the woman, in great caracatness, for Mrs. W. was a stranger to all present, and to the spiritual phenomena as well, and was much aston shed and embarassed to find that an entire stranger should be so very familiar with all the events of her life, and be in possession of secrets that she would never men-

possession of secret that seem that the following morning, Mrs. W. told us of this marvelous occurrence; in fact, she could say as the Woman of Semula said of Jesus, "I have met a man that told me all that I eva did;

and this marvelous occurrence; in sec, as as the Woman of Sun wise said of Jesus, "I have met a man that told me all that I eva didris not this the Curist"?

What wonder is it that converts to Spiritualine, are multiplying by tensor thousands every year through such preaching. Verily, "the signs tollow them that biliver," and "who speak only as the spirit giveth utterance."

Would it not be well for our anti-sensational brethren to call another Cleedand Convention!! and regulate this matter?

Those would-be conservators of Spiritualism, and the cause of human progress generally, should be looking out for their, laurels, or they may have to give up the champion belt, and take a back seat,—go into oblivion with those who before them had "denied the faith" and been spued out, as was just and natural that they should be, for they had grown and b'ossomed like a Lubelia weed in a dry pasture, and proclaimed themselves wise above that given-by the Spirit Wukl; and now the puerfle effort to organize this mighty work, is another exhibition of folly. As well might they organize all the various elements and forces of nature, and make the mas subserve one all subversive end, that a f w might be lifted up 'even as Moses lifted up the serpent in the wilderness, that all might look upon it and live"—such would do well to commit to memory the following passage of scripture.

"Gods ways are not as our ways nor His thoughts as our thoughts."

"VEILED PROPANITY."

"VEILED PROFASITY."

Hen Ward Beecher says some curious things in a very humorous way, and however uttered, there is a deep meaning connected therewith, that can be easily perceived by hny reflective mind. In a letter to Bonner's Ledger, he says:

mind. In a letter to Bonner's Ledger, he says:

"The only way to exterminate the Canada thistle is to plant it, for a crop, and propose to make money out of it. Then worms will goaw it, bugs will bite it, beetles will bore it, aphides will suck it, birds will pick it, heat will sorch it, rain will drown it, and mildew and blight will cover it.

Upon read.ng this, some matter of-fact old fogy took umbrage—his "plous pen" was at once inspired by the puritance god who sanctioned the burning, and hanging of witches, to write under the title of "Velled Profanity," and signing himself Puritan, with solemn carnestness, says:

ness, says:

"These bugs, beetles, aphides, heat, rain and millew ser the messengers of 6 sk. If they are sent on an errand for God. Now, if the above extract bas any point, it's that when mankind plant a crop of any kind of grain or seed, God takes a maliclous pleasure in defeating such schemes! Such a statement is far deeper in its tone than a mere hu-mur. Especially as Mr Beecher's farm at Fishkill is well known to be cultivated with reference to making money.

known to be cultivated with reference to man ing money.

Mr. Beecher retorts—such reasoning of Puritan excites him, and he gives utterance to his views in a knonic style, much to the gratification of the reasoning public.

tan excites him, and he gives utterance to his views in a laconic style, much to the gratification of the reasoning public.

"This is exquisite! If mildew attacks my grape vices it is on an errand for God, and if I sprinkle it with sulphur as a remedy. I put brimstone into the very face, of God's messenger! When it rains—is not rain too God's messenger! When a child is attacked by one of "God's messengers"—the messengers. When a child is attacked by one of "God's messengers"—the measles, canker-rash, dysentery, seviet fever—would it be a very great sin to send for a doctor on purpose that he might resist these Divino messengers. There are insects which attack men, against one of which we set up c.mbs, and against another sulphur. "Nay," asys Purisan. "If they are sent they are on an errand of G d." Yes, we confess it; a "murmur" very imperfectly expresses our feelings as we dig at a Canada thistle, or squirt whale oil or soapsuls over a myriad of Puritans divino messengers agers called aphides. A grumble would not be too string a word to use on such occasions. Naysthe reverend gentleman has been known to say, in a paroxysm of horticultural implety, "I wish every rose bug on the place were dead!" which must seem to Puritan a peace of horrible deprayity. I did not before know that I had a farm at Flabikill, My, experience with the farm at Peckskill "spitch is well known to be cultivated with reference to making money," is such, that if it be true that I own another farm at Fishkill, I shall consider myself on the straight road to the poor house. I may have been mistaken, but it has ecemed to me that every, crop I have attempted to raise has bad swarms of messengers. Sent upon it. But, until now, I never suspected that G of sent them in any other sense than that in which he coads diseases, famines, tyrants, literary "Paritana," and all other evils, which affect humanity. But what is to be done about this matter? If it be "blasphemy' to speak against tugs, it can be little short of sacrilege to smash them. Here hav

THE LITERAL HELL.

o'inflence. I have even, "railed at ficas and spoken irreverently of gasts."

THE LITERAL HELL.

Those who doubt the fact that religious progress is keeping even pace with the other developments of the age, must lack in observation. That such is the fact, the literature of to-day as clearly verifies as one trath can another. In the Chicago Tribura of the 19th of Sept, is an article from a humorous contributor, who writes under the non de plume of Peregine Pickle, in which, among other igems he gives an account of a trip to hell. The mind incontinent by reverts back, and asks how long since a paper would have been tolerated, even in this free country for trifing with such a grave and serious question, saying nothing of the writer's advanced notions of what a hell is; to which we propose to call the attention of the reader.

Peregrine Pickle says that not seeing any free when he arrived in the devil's dominions, he asked him where it was, to which her, piled:

"Fire? I it is all round you. Hell fire is by no means altogether a favehood. Loof at these people. They have brought all their passions with them. We could nanufacture no fire which could burn and consume like the fires of passion in man's breast. We knowd now hell so terrible as the hell in man's boson. Let motelly out there isn't a man or woman on your Earth without a tiger chained in his breast. Let him but once unloses the bast, and hell has then broken loose in himself. Those tides of, passion never ebb. They are resistless in their fi w, and they burn and kill, as they flow, like a stream of moiten lawa running down the side of the volcano into the fertile plains. That man, there, who killed his brother, is none the less a murderer now, only that his passion to kill is intensified, that or the passion of that brother tied to him, without the means of escape. Do you think fire would be any such puishen the him of the more of them have now only the gains which he heard are forever swept from him. So, with them all. They bring these passions with them h

of fire."

The following, (n.body his ideas of retribution, which the read r will observe, are quite similar to

The following, tn-body his ideas of retribution, which the reads r will observe, are quite similar to the recelations in "Frank's Journál."

"He took me further on and showed me the men who had been cruel to animals, each of whom was tormented by the animals he had tormented in life. Brotal cartimen, who had lashed their horses to death, were in harness, and the borses were lashing them. In one piace the re was an entire, horse-rairond company drawing overloaded usued and constantly bitten by a howing pack of them. Another, who had wantonly kilied a little bird, was chaiged to a rack, like Promethous, and valtures were forever pecking at him. Nero, who took delight in killing illes, was frever stung by swarms of insects. This one, who had been cruel to his ox, was harnessed to a plow, and the ox was goading him along." That one, who had been unnecessarily cruel to a dish, was forever swimming in bottomiess waters, pursued by sharks, This each was punished in kind, and cruelty to the dumb beauts brought its own expensation."

To the Editors of the Courant :

"To the Editors of the Courant:

"Mrs. Stowe desires the friends of justice and fair dealing to publish for her this announcement: That she has ker her this announcement: That she has ker her silence heretofore in regard to the criticism on her stricle on Ludy llyron, for two reasons.—Tist, because she regarded the public mind as in too excited a state to cons'der the matter dispassionately; and, scoond, because she expected the development of additional props in England, some of which, of great importance, have already come to hand. Mrs. Stowe is preparing a review of the whole matter, with further facts and more documents, including several letters from Ludy Byron to her, attesting the vigor and soundness of her mind at the period referred to, and also Mrs. Stowe's own letters to Lidy Byron at the same tire, which were returned to her by the executors soon after that lady, death. She will also give the public a full account of the circumstances and reasons which led her to feel it to be her duty to make this disclosure as an obligation alike to justice, gratitude and personal triendship."

We have paid but little attention to the con-

an obligation alike to justice, gratitude and personal irlendship."

We have paid but little attention to the controversy going on in the scular press in recgard to the "Byron Scandal," believing that our time and columns could be mach more profitably employed. Whether Mrs Stowe has misrepresented the facts, or obtained information of a doubtful character, and by giving it to the world in her own language, rendered it still more doubtful; is not for us to determine. The world is already too full of "scandal," and it is not profitable or useful for the press to give publicity to the same, at all times, or associate names therewith that have long since passed away. The position occupied by Lord Byron in society, makes him to a certain extent public property—still it would have been better to have left the matter in controversy, to smoulder in the minds of a few, rather than to have given it publicity in such way, that involves it in a still greater mystery. Under the circumstances of the case, it is not strange that Lord Byron himself, viewing the controversy from a spiritudi standpoint, should desire to give to the world a correct version of the prominent incidents of his earthly career. Such, indeed, was the case, for he sought out that wonderful medium, Francie H. Smith, and through his hand he has given a correct version of the points in controversy, and in out, next issue we shall publish the same, believing that it will be generally, received as correct, and prove of great interest to our readers. We have paid but little attention to the con

MAIL BORRERY.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TRN CRIFTS, or the expense of registering—"FFFERN cRIFTS, may be deducted from the amount to be remitted.

quifoes, who come singing to us with misplaced confidence. I have even, "railed at ficas and Dr. W. D. Bisia occupied the rostrum, morning

DR. BLAIN AT CROSBY'S MUSIC HALL.
Dr. W. D. Bisia occupied the rostrum, morning and evening, at Groby's Music Hall to good asceptance, on Sandy, the 5-d inst.
The Doctor speaks in the trance or semi-transe, and in his morsing discourse the influence chose that trathful efficient of Skakespeare, "There is a divinity which shapes our ends, rough hew them as we will." This was a self-evident truth, applicable to all conditions of human life, no matter how excited or how much debased. Men and women were guided through this life and the spheres beyond, by this divinity within every soul. That power in the soul would shape every act so that they would result in good, either in this life or that beyond. Even the arm of the "murderer, which drove the deadly steel to the heart of his victim, was controlled and impelled by life divinity. [When all mankind can see and accept this truth, there will he no more murderers. En.] This beantful faith, which was the soul of spirituilism, was fast removing that gloomy belief of an endless, burning hell.

In the evening a largely increased a dience over that of the mrings, re-assembled to listen to his inspired uttesances. After an invocation and music by the choir, the Dr., entranced, arose and amounced the subject for the evening to be, "Religion a necessity of man's nature." After an able argument, in which he showed that all intelligent beings must reverence and love something or some object, he described many spirits around those in the hall, many of which were identified. In this particular the Doctor excels, and commands the closest attention of his auditors.

FROM TEXAS.

J. T. CLEVELAND writes as follows:
Please recieve the enclosed three dollars for a years subscription to that in-duable exponent and upbelder of Spiritualism, The RELIGIO PHILLOSOPHICAL JOURNAL, which we think is getting more and more interesting.
Be assured, we are pleased to hear from friends in the far distant regions, and gratified to know that the Journal is appreciated.
We receive very many letters of similar import, and we are spirit to say that we receive an occasional combaint that the wrappers are badly worn, and that subscribers sometimes miss a number. Tais we try to avoid as much as possible. Taree pickages were returned recently, which contained from three to thirteen papers. The wrappers got torn off and lost in transit, and the Post-Office address with them; and we would have to run over thousands of names to find them, which would require from three days to a week, and cost us twice what the subscription amounts to.

We regret this, and wish here to say to our friends, that we would be glad to have them write for the missing numbers which we can supply it notified in season.

Please remember this, friends, for be assured we are as a axious that you should get your papers, as you can possibly be.

Rev. J. B. Ferguson Secured as Lecturer.

Rev. J. B. Perguson Secured as LectureF.
The Spiritualists of St. Louis, have engaged Mr.
Ferguson, to lecture for one month, with a probability of the engagement being permanent. This gantieman is an earnest and eloquent advocate of Spiritualism. He will, doubtless, attract large audiences.
The field is a good one here in St. Louis, and with such a standard bearer, we confidently anticipate in the wide West, will hold a more gifted champion.—Convention Day Jounal..
We congratulate the Society at St. Louis, in having been so fortunate as to secure the services of Mr. Ferguson. We had the pleasure of listening to one of his soul-stiring addresses on Sunday, October 3rd, and are free to say that for thrilling eloquence, sound logic and sympathetic appeals. October 3rd, and are free to say that, for thrilling cloquence, sound logic and sympathetic appeals, it could not be aurpassed. Mr. Ferguson is one of those kind of men, whose soul is full of sunshine, and whose presence has a harmonizing indusence over all. We like the man—for we saw within him real merit, and feelings that bubble up with love for all humanity, and we said from our lumost souls, "God bless thre and ancre leapire thee with the choicest thoughts of windom's caskets!" Such a man is indeed one of God's noblest works, going forth to sow seeds of love, purity, and "charliy for all and malice towards none."

UNDERRILL ON MESMERISM.

A friend, writing from Bloomfield, California enquires whether the author, above named is yet in the form. We answer yes—hale and hearly—now in the field lecturing and developing mediums, although over accepts ediums, although over seventy years

heavy
ing mediums, althougu
age.
Dr. U. has been before the public as a refo
Dr. U. has been before the public as a refo
vears and upwards—always a j

Dr. U. has been before the public as a reform, or for sixty years and upwards—always a frestier-man in every reform. There, is but one man that can excel bim to-day, as a Temperance lecturer. Everybody knows Gugh beats the world; Dr. Uadenhill comes next.

The author of "Uadenhill on Mesmerism" can boast of one thing. His scientifia, attainments and boldness in proclai ning the truth, has, diring his long life, brought down the ire of the-ologians so that he has been the best abused man of the present age. His friends are numerous and steadfast.

PLANCHETTE.

Brother David Truesdell, writing from Newport, Ky., says Planchette is creating quite a
sensation in that region,—that origin the Methodist ministers present communed with departed spirits, etc.

Why should he not? John Wesley, the Father of Methodism, preached it a century ago,
and but for the Spiritualism he preached, Methodism would not have been the power in the
land that it now is.

MRS. WILCOXSON,

One of the most elequent advocates of our beautiful philosophy, has just returned from Wisconsin, where she has been lecturing and attending conventions, and is ready again to answer calls to lecture.

A NEW PROPOSITION.

To any one who has never taken the Journal, we will send it for three months on trial, on the receipt of Afry center.

Spiritualists visiting Chicago, will find a pleasant some at 148, 4th Avenue, on the South side. Only two minutes' walk from the Post-Office.

MRS. ADDIE L. BALLOU,

MHS. ADDRE L. HALLOU,
Who has been sojourneying in Wisconsin for
some time, lecturing and attending conventions, is now at liberty to respond to calls to
lecture on week evenings, on "woman suffrage."
She is a faithful worker in the cause of Spiritualism, an eloquent exponent of the rights of
woman, and should be constantly employed in
the lecturing field. ring field.

Philadelphia Department.

BY..... H. T. CRILD, M. D.

Rubeription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

LIFE.-NO. 1X.

Influence of Association Upon Our Spiritual Growth er Salvation.

When Moses gathered some of the traditions of the Father and wrote the words, "It is not good for man to dwell alone," he simply gave utterance to an inspiration which had been enstamped upon the soul, not only of the first, man and woman who came into conscious life on/this plane, of being, but which has been enstamped in a similar manner upon every humn being since that period. So indelibly is this written there, that a very small number of the race have, under my uncertainces, been able to tradicate. The area is a social bring, there can be no draft or question.

No human being of all the uncounted millions that have walked this earth since first the light of immortality was brought forth to shine through the incarnation of a soul in the human form, could have lived upon title plane without, the beneficial results which flow from social intercourse. You might give to a new bore child all the chements essential to its growth and development in the purest form, and if you withheld the social magnetic, it would perish as a physical being. We might draw volumes from history to prove the influence of association, but as our object is to get at the practical matters in connection with this subject, we shall confine ourselves to the present. First, then, the earth gives no its magnetism and electricity, and each portion of it has a "peculiar influence upon those who live upon it; hence we have become accustomed to speak of acclimation as the capacity to live in new places. Next to the globe itself, comes the indisence of inanimate material substances upon us, and this is in proportion to ohr sensitiveness and impressibility,—some persons being conscious of much more than others. Psychometry, or the power of measuring by the soul the conditions, past, present and future of all objects, is a faculty but illute understood, but one from which we may indeed look for a valuable mine of knowledge.

Our association with living beings is still more important. The domain of vegetable life with its grand foral beauty being a

the most essential and tends to unfold our natures and develop all our faculties. We have referred to the new-born child and its necessities for association. All through life, if we would continue to unfold our powers and capacities, we must have the loving and kindly association of the good and the true of earth. There are certain persons whom we approach, and find that we are losing our strength, our life-force. They exhaust us by their presence alone—it may be without any fault on their part, but simply because they are not adapted for association with us.

Miss Munson, one of the most seasitive mediums

it may be without any fault on their part, but simply because they are not adapted for association with us.

Miss Manson, one of the most seasitive mediums that we have ever met, stated to us many years ago, that there are certain persons who actually draw the iron from the blood of others, by caming into their presense. We have known individuals to become pale and sick from forsted association with those who were physically uncongenial.—There are many married persons who may live harmonicolly and even be attracted to each other upon some of the planes, who give evidence that their association with each other is injurious to one or both. This is a difficult portion of the subject to treat properly. We know a person who has just returned from an absence from home of a few weeks with the bloom of health on the face, that can not remain three months, simply from the improper association, although they are apparently very happily united. The association of the different exces is of the highest importance to the development sexes is of the highest importance to the development of our powers, and all through life there is a reciprocal and proper exchange between the exces which can not be dispensed with if we would reach the highest conditions of development. All persons expanience more or less vividity the fact that certain individuals produce depressing and painful influences upon them, while others always call out cheerful and pleasant feelings, bringing strength and life to them.

For the unfoldment of the soul nature, we need, first, purily in all departments of our being constant care upon the physical plane to do sit that we can by the use of proper food, drisk, exercise and careful economy of the forces, to attain the highest point; on the intellectual; the regular and healthy culture of these powers by proper-study all through life, and by our association with howe whose intellects will confer blessings upon us, and spiritually by keeping the avenue of the soul open for the intuitur of spiritual power, not o

seen," whose inference and association is brought, to us by our own conditions. We are aware of the presence of undeveloped spirits, but we have no fears of injarious influences from these, if we keep ourselves in proper conditions. This subject of association is one of the highest importance. We may give to others in the form and out of it, that which will be a blessing and strength to them, and in turn we shall find ourselves growing stronger and better for this exercise of the highest powers of our being. When Christ asid, "It is more blessed to give than to receive," and "The poor ye have always with you," he did not mean mere material gifts and outward poor, but that which is for more important, spiritual gifts and the poor in spirit.

in spirit.

We have dwelt at considerable length on this temportant subject of life, and have endeavored to throw out such suggestions as may give to thinking minds the means of coming up to higher

planes. As our physical cars are attuned to harmony, we shall hear these, and go to work in the right direction; as our intellectual cars are opened, the voices shall sound through our minds, and inspire us, and as the echoing noies of the-afigel cholristers ring in heavenly cadences through the corridors of the soul, we shall indeed arise and go forth into the blessedness and peace, ever remembering that knowladge is power,—is the key which alone will unlock the gates of harmony or heaven in the spheres of our being.

In the note last week, we said that the lectures

In the note last week, we said that the electures would be continued in Concert Hall during the present season. Since that time, our association have leased a building at the yearer of 11th and Wood streets, former year the year of 11th and Wood streets, former year the year of 11th and Wood streets, former year year the year of 11th and Wood streets, former year year, and known as the church, but now do like the year year year year year, and year year year year year year year, and pleasant hall, espable of seating one thousand persons. The services were opened on Sanday, the 3th lost, by our Sister, Emma Hardinge, whose discourses will be regularly reported for the Journal. A crowded audience greeted the speaker, and the friends of the cause in this city have reason to rejoice at its onward march. We give below the Seventeenth Annual Report of the Board of Trustees of the First Association of Spiritualists of Philad-liphis:

Another revolution in our solar system brings us to a point in which it becomes our duty to make a report to the a ssociation and the public:
One year ago, we commenced a course of sectures in Concert Hall. They were opened under favorable auspices by Thomas Glaes Forster, who gave

D. Hallock... Warren Chase... N. Frank White... J. G. Fish...

waren Chase. 2

N. Frank White. 20,

J. G. Fish. 6

Total. 7

These were given to audiences varying from the control of the co

Leaving a balance due Treasurer of ... \$207, 15.
The term of office of four of the Treasurer services as this time—namely: Christian Sharpe, Elien M. Child, Clayton B. Rogers and Joel H. Rhodes. There is also a vacancy caused by the resignation of Louis Betroes. It will therefore, by your duty at the Annual election which occurs at this time, to elect five persons to serve as Trustees. At no time during the past serenteen years, has our cause been in such a prosperous condition as it is to-day. Our position in the community is the day, and there is a constantly locreasing interests in the investigation of the phenomens upon which our knowledge of immortality is based—We have ever demanded full and candid investigation of these—and each succeeding year confirms us in the propriety of this course.

Pricade of the Children's Progressive Lyceums.

It has seldom been our lot to attend a more excust and interesting meeting than this. There was great freedom in the discussion of the important questions that came before the meeting. The most interesting scene, however, was at the close, when our excellent Bro., Qr. J. R. Newton, was latroduced and apoke to the friends. We had been constantly engaged for four days, but as he was speaking, a vision was presented to us. There seemed to be a basutiful transparent floor let down immediately over the basis of the sudience, which were still visible to us, and on that floor there had been a convention, much more numerously attended than our own; but now there came troops of little children, who were going through a variety of little children, who were going through a variety of interesting performances, and with their happy faces and smeet music, added much to the interest of the occasion. It was a solemn hour, and all seemed to feel that there was a great and important work before u, and as we closed the meeting, and friends were called upon to speak the parting farewell words, ming of us felt how near this glorious cause brought us to each other, and what a privileng it is to be premitted to work in the beautiful vineyard of the Lord under the glorious unlight of Spiritualism.

The hall having been rented for the evening, it was concluded to lavite Dr. Newton to meet those friends who remained and such of the citizens of Buffalo as might come in and either be healed or witness the healing of others. A goodly company assembled and the doctor healed quite a number. There were no very striking cases at this time, though almost all felt his inducence, and many pressed around to receive the blessing of the angels through this good and true brother, who was never in a better condition to inicister to the wants of suffering humanity.

He remarked to us in his room the next morning, that he had always been fibrored with premonitions from his earliest recollections, and knew what was coming to him. "Necessity" said he, "is the first eich of God's voice, speaking through nature." Supply, is the blessed utterance of that voice which all nature hears according to its capacity. Neither man nor the lower orders of creation know what are their necessities. There is the same necessity for the similest atom of matter as for the largest planet, and the perfection of the one, is the type of the perfection of the other.

PUBLIC MEETINGS.

itate Association of Spiritualists.
iversary Convention of this Association will be
inneapolis, the 18th, 18th and 17th of October

next, 1509.

Mr. E. F. Boyd, of this place, is Chairman of Special
Committee to arrange and attend to the interests of the

Partial arrangements have been myle with our for free r teru tickets, and will be completed a

te fros r. fern tickers, and will be varied to insperintendents are beard from.

By order of the Executive Committee,

M. H. Swarz, Frest, of M. S. A. S.

Union Lake, Eric Ob, Mine, Spt. 20th, 1895.

Universe, and other liberal papers please copy.

Richmond, Ind.

The yearly Merting of the Friends of Progress of Richmond, Indian, with not occur at the usual time of holding it in the fall of the year, but will be held at soon as Lycomm Hall, now being completed, a realy for ruse. Due nonuncement of the yearly mesting and delication will be given in this Journal and Hangard and Lorent The Hall is expected to be finished in Documber next.

ELI F. BROWN, Secty.

Oct. 3rd, 1860.

Obituary.

Born into Spirit Life, Sopt. 27th, 1949, at the age of 20 years and 3 manths, Occar, son of Francis and Emily M. Chamberials, for norly of Putnam, Ct.,—late resident at Racine, Wis.

Chamberials, formerly of Futans, Ch.—late resident at Raily M.
clies, Wis.

Opar had gons away from his hown to work at carpintering, and while engaged on a building at Callesville, fell
from the scaffeding, attriking on his head, producing finstantaneous physical death. His companions will rememher his won on of their mattley as a compan onable numbers. He was long a member of his Calleden's Progressive
Lycenin in Putans, and thes became acqualted with the
Philosophy which entailed him to manifest himself; by his
mediemistic and breaved mather, at comfort her during
the occasion of the famend by his presence, and, works of
cheer, impressed on the speaker and writer of this, in which
he appreced insues of an analysis of the progressive.

Hother, and loved once all, do not we p for me, but
for yourselves. It is best as it is. I shall come to
some standard and the standard of the late of the possibilities
me, which is but the formation of what I have yet to
learn. It is not lost, for I shall profit by it and use all
the possibilities of the present to a greater knowledge, and
he ready to great you all when a place is pregared for you
here."

Addie L Ballon.

SPECIAL NOTICES.

Dr. Wm. R. Joscelyn,

The Healer and Clairvoyant, can becomested at the M. House, 114, South Franklio, near Washington, (for the St. Clood House,) Dr. Joseelyn has been practitaten years past with success. Address Chicago, Illi Vol. 7, No. 2,—tL

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Don't fall to read the advertisement in another olumn. Any man who wants a good paying ageny will do well to send and get a set for a sample, of go to soliciting for them. They are so light, to be easily carried under the arm, and once early housekeeper, a sale is almost certain. Mr. approxill fundsh agents on such terms as to cake it profitable business for any energetic man.

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Ves sir, this is really, and emphatically true, and if you desire to change dings, yellowin, gray, or bad looking fillier or loads, to a BEAUTIFILE dark Brown, or Glossy likels, you will exclude \$1.25 to The PMAGEC COMP BACENCY, 1925 South Clark Street, Checage, till, and receive the Augle Could by mad posit paid not if you follow the directions on the Could, we guarantee perfect that

Dr. Wm. Clark's Vegetable Syrup,
Earos Jounat.—Having by me a bottle of Dr. Wm.
Clarkes, Vegetable Syrup, prepared by Mrs. Jeante W. Daisforth, and hearing that the bushand of our milk woman,
had been long confined to his room from the effects of a fulform a building, which injured his side, some year and a halfsince Suffering with pains from internal tumors, I sen't him.
he bottle of the sail ayrup, with directions to have his side
bathed with hot sail and water, by a healthy colored woman, and to be the agrup internally. The result of which
was, that in tendays, he was out and at his work. [that of a
commo laborer.

was, that in tendays, ho was out and at his work. [that of a common lahorer.]

- Ills wife, a devoted Catholic, said, "She had sport quits 1300, upon him for dectors, with no good result; bith having faith in good Spirits, she would try this."

Ills name is McCarthy and he lives in this place, No. 118

Prospoct St. Youre Fraternally.

Georgetown, D. C., January 7th, 1868.

LIFE'S UNFOLDINGS

WONDERS OF THE UNIVERSE

REVEALED TO MAN.
Is the title of a new work fresh from pres
By the Guardian Spirit of David Corless
S. S. JONES,
Publisher.

RELIGIO PHILOSOPHICAL PUBLISHING ASSOCIA-

RELIGIO PHILOSOPHICAL PURLISHING ASSOCIATION PRINTERS.

The Medium, to his address to the public says:
The Medium, to his address to the public says:
The Medium, David Corless, of Huntley's Grove McHerry Co., ill., through whom this work was given, has been a careful observer of thep-thenomens of "Modern Spiritualism," for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific electures have been given to attentive listeners. Of himself, the can only say he is around the pumplet a careful and attentive perusal.

The latroduction entitled "The Unvalling, "treats of man as the grand objective ultimate of Life's Unfoldiogs.

He also stands at the pinnacle of all organized Life in the native purity of all things.
On page twenty-four, the author treats of "the way mediums paint il consesse, in the true order of the development of the area and celurated of the development of the area and celurated of Mediums. How the writing is done. How we inhuence Mediums to speak. The finless of all kinds of language investigated. The ring feat and the carrying of Musical Instarments around the common particular of the particular

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dren. This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will confine their sale principally to the familias of Spiritualists, Liberalists and the Children's Progressive

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sittings for slate writing, \$200; Susiness sittings, from to \$10. Peter West, 189; South Clark street, rooms 11 and 15. volf ubitt

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in the World of Spirite.

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Communications from the Juner Zife.

He shall give His angels charge concer

For the Religio-Philosophical Journal. Prank's Journal. -No. 37. OUGH THE DIAL,—FRANK, MEDIUM,
WILLIAM WATERS.

I come because I wish to give you an account of an eventual his. Few have passed through stranger scene, few heve suffered more the bitter conrequences; my early life was one of repose—the lafter part, of storm, I am will. LIAM WATEMS, a clerk in the Treasury Department at Washington. I came in with General Jackson and continued through Van Burens administration. You are not perhaps i aunitiar with the routine of citice duty—how we are obliged to conform to certain hours and after that we are out own masfers. This throws a great deal of leisure time on, our hands which often leads to corrupt practices. I had a love for literature and pursued my studies with great ardor. I was seldom seen in places of public resort, but retired to the privacy of my own room. But this old not shield me from the influence of women.

There was one whom I often mel with at church. There was no few hom I often mel with at church. There was no few hom I often mel with at the church. There was no few hom I often mel with at the privacy of my own room. But this old not shield me from the influence of women.

There was one whom I often mel with at church. There was no few home I often mel with at church. There was no few for the could not churchly inexplicable. It was not beauty, for although a genile being, afe could not be relieved to the could me, and which I could make the requalition of the could mel the could not be considered beautiful. It was not he my chough a manner alone that espiture and though I have some time and the proposed of the could may not be proposed of the could mel and the could not be could n

siffirmative. Then," and he, we will be divisced."

If sat down and wrote a letter to that effect. I took charge of it, and proceeded at once to deliver the letter in person, but she would not admit me lato her presence. After a few days she sent for me. What s change a few days had wrought in her appearance. I only loved ther he more. She spoke not a word in derogation of her husband, but merely salt they could not live tozether, and therefore a divorce must be had. She male me promise not to repeat my offer or remew the subject until she gave permission, but allowed me to continue my visita. A year rolled on before a divorce could be got, dissolving the marriage, and then my suit was urged and laws accepted.

We were married, and all my anticipations of happiness were fully realized. We lived in perfect happiness were fully realized. We lived in perfect happiness were fully realized. We lived in perfect happiness were fully realized by each of the contract the disease, the grave received its own.

me two children. Her health now began to decidice and in a few months, spite of every 'effort to arrest the disease, the grave received its own.

I now come to a most singular event. I lived on one of the streets leading from Pinor's Avenue toward the river. It was a quiet, secluded spot; no house within a square. Until my wife's dgath, I seldom spent a night from home, but flow I became lopely and sought society. I co-casionally visited a family with whom I had long been intimate. It consisted of my friend, his wife and her two sisters. I never had a thought of making love to either of these ladies, but it seemed the oldest entertisined such an idea and we were left alone whenever I made my visits. At first I did not notice this, but at length it came under my observation, and I began to think what could be done to undeceive her. At length I determined to discontinue my visits, and a month passed without my being seen there. Had I never returned, all would have been well, but scarcely had I entered the house when her married sister came and asked what I meant by such conduct. I answered there was an entire missprehension on the part of her sister; that marriage had never for one moment entered my mind. She was evidently much astonished, gave had it had, and to have the conduct when the state of her sister; that marriage had never for one moment entered my mind. She was evidently much astonished, gave had it had, and had had assed I discovered the total enter of her barrais and could see much to admire that before had escaped observation.

Finally I made her an offer of marriage and she became my wife; but before a month had passed I discovered the total enter I had passed I discov

or mr some way, even if it caused her death.

Lquestion if any man deserved such a life as I now led. Not one moment's peace, and my poor little children trembled whenever they came in her presence. At length I decided on slow poison as the best means of getting rid of my tormentor; and that no suspicion might light on me I procured it from Baltimore. Her reafton told her how miterable she made me, but her temper was altoguther beyond her control Affength I began the work and gradually her health failed. I had no compunctions of conscience while this was going on. I thought only

or relief, and when at last I saw that death approached, my only thought way, how happy I shall be with her away. Death came—the grave opened—she was gone.

And did I feel the relief anticipated? Hardly had the co fin, lid been closed, before a creeping horror stole over me. I could not sleep, and look where I would, my wife's face was there. Even of a wait. A year rolled on the world in the

A 8ad Accident, followed by a Convincing Demonstration of Spirit Presence.

BY ROBERT BURRIS.

Bemonstration of Spirit Presence.
BY HOBERT BURBIS.

About two o'clock this afternoon, the citizens of this place were startled by the announ coment that a boy belonging to Mr. Maple, one of our most worthy citizens, was drowning at the dam in Ell river. The writer was among the inst to reach the spot, but all hope of recovery or resuscitation was banished. The boy had gone to the dam for the purpose of fishing, and was walking along on the bank when he slipped and fell into the water where it was fifteen feet in depth. He could not swim, and probably never rose. The water being deepest near the dam, and there being but little current, it was supposed by all that the body was lying near.

There were two skiffs on the spot, which were immediately manned, ard with hooks and rake a search was commenced. After over two hours' fruitless effort, a man by the name of Dariel Petty, a worthy and respectable farmer living about two miles from this place, came up to the scene.

Then followed a demonstration, which is the

Then followed a demonstration, which is cus

to the Spirit World that it should be recorded. As soon as Mr. Petty approached, being at a north-west stand-point, his arm was controlled, and pointing soulfa-sat, described a line much lower down the stream than any had supposed the body to be. Then moving his position to a north-east stand-point, his arm being again controlled, pointing south-west, fixing the place of crossing some hundred and fifty-feet or more lariher down the stream than where the search was being made. This was repeated a number of times, making the same location. The botts were soon brought down, and one was run ashore, and Mr. Petty getting into it, directed it out into the stream a short distance, when his arm being menia controlled, pointed directly down by the side of the skiff. A drag-hook was let down, and the body was raised on the first effort, being found exactly where located by Mr. Petty.

The ubove was witnessed by nearly every citizen of the place, a large unjority being members of different churches, myselt being the only avowed Spiritualist, having lived in the vicinity for the last six years, but never knew the fact of Mr. Petty's mediumistic powers untill saw his arm controlled on the above occasion.

CERTIFICATE.

We the undersigned certify that the above

CERTIFICATE.

We the undersigned certify that the above statement as to the drowning and recovery of the body is correct as witnessed by us.

admit.

I am somewhat mediumistic myself, both clairroyant and inspirational. Being budly diseased
in body, the control is very uncertain; but on
the ab we occasion, about twenty minutes before Mr. Petty's arrival, my spiritual vision was
opened for a moment, and I should judge that
there were over a thousand spirits visible to me,
that were hovering over the scene, and the Spiritualists, who are busking in the sunshine of this
new and glorious light, can judge of the mingled
joy, gratitude and praise that buoyed my soul
far above the low surging tide of selfsth animostities, when I descried the great contrast between
those bright happy forms of light, which were
waiting in attendance over the birth-cene, and
those gloomy terrified souls in the form, who,
were watching—to them truly, a scene of death.
Though it cost the attending spirits an effort,
bow joyfully on their part was that effort made;
and notwithstanding what I have suffered, it
was all forgotten in a moment, and when I saw
the light, though dim, break in upon those dark
and gloomy souls still in the form, my soul broke
forth with praises to God, and thanks to the
Spirit World, though despised, scoffed and persecuted by those poor, priest-beclouded minds, I
telt to say as our noble Brother said:
"Pather, forgive them, they know not what
they do."

I felt to praise God and His angels, that the
Snirit World has classed hands with the materi-I am somewhat mediumistic myself, both clair-

"Father, forgive them, they know not what they do."

I'elt to praise God and His angels, that the Soirit World has clasped hands with the material world. The day of emancipation has dawned! Truth has long grappled with superstition, bigotry and error, and has at length-prevailed. We can now talk with our friends who have crossed the river without fear of the stake, the dungeon or the halter.

Praise be to God that intelligent and thinking men of every class, are beginning to investi gate "religious teachings" with closeness, fear-lessness and determination. They are now resolved to be hoodwinked no longer with the veil of prejudice, enchained with the trammels of supersition, or intimidated by the denunciations of a crafy and intolerant priesthood; but to examine for themselves, to "prove all things, and hold fast to that which is good." And long have they feared the development of intellect and the enlightenment of mind; long have they feared the development of intellect and the enlightenment of that cra which will hail the dawn of rationality and advancement, Why? Because they knew full well that when intellect and rationality become the mala-spring of society, when men begin to expect the intellect and their impositions will be discovered; all their craftiness detected, and all their designs and practices fully exposed. And when this is done, they are conscious that their influence over the minds of the people would immediately decline and ultimately fall.

This has already in a great degree proved-true, for by the many bold and fearless indoors.

by fall. This has: already in a great degree proved true, for by the many bold and fearless innovations that have already been made by such men as Yoltaire, Paine, and other kindred souls, upon what they craftly call the "consecrated grounds of religion," their influence has greatly declined, and has every prospect of utter annihilation.

This they know; this they feel; hence the terriffic thunderbolts of indignation, the vitupe-

rating scandal which in all ages they have burled at the characters of these great reformers.

In all ages, to every new truth, every new light, every Galileo, the cry has been, "crucify!"
Chili, Indiana, Sept. 20th, 1869.

From the Cencerd N. H. Dally Moniter Sept. 25 1869

light, every Gallieo, the cry has been, "cruelfy! Chili, Indiana; Sept. 20th, 1860

A Mystery of Mysteries.

We spent two hours Friday evening, in company with about twenty ladies and gentlemen, at the rooms of Mr. L. W. Nichols; in Stickney's Block, for the purpose of witnessing some strange pheromena through the mcdiumship of a gentlemen by the name of Charles H Read, of Buffalo, N. Y.

The seance was conducted under such circumstances as to be entirely satisfactory to the company present, while the results were so mysterious as to leave us none the wiser, for our investigation. We will give a brief account of the performances, as we saw them, and leave our readers to draw their own conclusion.

On entering the room we found Mr. Read to be a man about 5 feet 4 1-2 inches in height, compactly built, and weighing about 145 pounds. He seated himself in a chair and allowed himself to be scurely lied to the chair by City Marshal Pickering, James M. Lander, and another gentlemen, whose name is unknown to us. It was an aboute impossibility for him to move found a substitution of the seated himself in a chair and allowed himself to be scurely lied to the chair by City Marshal Pickering, James M. Lander, and another gentlemen, whose name is unknown to us. It was an aboute impossibility for him to move for the control of the seaten of the seaten

thrown to the floor at a distance of several feet from him.

It was the most wonderful exhibition we ever beheld, and throws the Davenports and Ellis girl all into the shade. One thing is certain, there was an exhibition of power and intelligence of the man, that was marvelous, and outside of the man, that was marvelous, and the preparation of the demonstrations, we were prepared to sing the or as one to Shakes pear's statement that: ""

Next Wednesday evening, Mr. Read will give a public feance in Phenix Hall, at quarter past eighto-clock, at which hour the doors of the hall will be closed, and no person will be admitted after the performance commences. He will place himself in the hands of a committee, of cilizens who will be at liberty to institute the most satisfactory tests they can devise.

For the Religio-Philosophical Jou The Real and the Imaginative.

The wonder-working forces of nature are of infinite variety, from the minutest animalcule up to the highest individual intelligence. All nature seems aglow with life and gehius. The real is wonderful and past human comprehension, and the imaginative is prophetic of what may be and what is.

The atheistic migd is to us an enigma. The man who would limit the universe to his sensuous perceptions and narrow comprehension, lives within a narrow compass of thought and feeling. It is true, a man has his sphere, and lives within the circumserthed limitations of materiality, and yet, he has intuitive perceptions which reach far beyond into the impalpable regions of the imaginative and, the fancifult; and have these no solid ground upon which to rest? rather are they not prophetic of something more than passing shadows? We think so; and it is of those we wish to speak.

In the scientific and rational investigations of the human mind, is it not a self-evident fact that the imaginative and the emailional side of human existence, rests upon a basis of facts or realities? Are they not indications of intere possibilities and realities? Why—not! True, we now "see through a glass darkly," and in our experiences and observations, we see but an infinitesimal or fractional part of what is. But "coming events cast their shadows before," and thus the imaginative in man, blended with the intuitional, is but the forest adowing of what in reality is and what is to be. This seems to us simply a common-sense view of the case. The imaginatively beautiful in nature, promoted by the intuitively spiritual in man, is certainly inadequate to realize a titheof the hidden beauties of what is. But are not these higher intuitional and spiritual perceptions of the bidden beauties of what is. But are not these higher intuitional and spiritual perceptions of the bidden beauties of what is. But are not these higher intuitional and spiritual perceptions of the bidden beauties of what is. But are not these higher intuitional and spiritual preceptions of

by toward the ideal beautiful and the real of a future life for man.

Philosophy, intuition and reason, in a well balanced and active mind, must lean inevitably, to this hypothesis: Man is a being of, varied experiences and needs. Animals have their instincts—man has his, which, as he progresses, culminates in intuition, each pointing in a certain direction, they serve to ward off the evil and to secure the good. Instinct has to do with the earthly conditions; intuition goes further, it deals with the spiritual as well, and leads us to the contemplation of a divine paternity and an immortal life.

Man suffers and feels all the consequences of his earthly life—which to us is cducational—pain and sorrow mixed up with it. The bearded arrows of bereavenet, disappointment and goilt-makle in his heart and wound his sensibilities; these belong to instinct, and to the negative side of his mature. Change the a-prets of his life to the intuitional and the sepirational, and they become as prolific of good as the former does of, evil. The one is of the earthly; the other links him to the superlative-lyhappy and to the elernal. The beautiful and the aspirational are virtues as much so as the earthly; the difference is this: the former is permanent and positive, and belongs to the earthly; the difference is this: the former is permanent and positive, and belongs to the continuation of the difference of the latter are negative and transient. Therefore, believing as we do, that a Divine Intelligence governs in accordance with laws and with an undeviating will and purpose, the beautiful and the good in nature and in man are to be eventually the ultimate of all, and are in fact the only abiding and eternal verities in the oniverse of God, and that no poets dream nor human imagination can foreshadow the glory which is yet to be revealed in mature and in man.

Courtland, N. Y., Sept. 17, 1869.

nature and in man, Courtland, N. Y., Sept. 17, 1869.

WISCONSIN.

WISCONSIN.

North-western Spiritualius Association of Northerna Wisconsin-Third Quarterly Conference for the Year 1869.

Met in convention at Oakfield, Sept. 26th, 1869, in pursusce to a call and prior advertisement to Mat effect made.

Convention called to order at 3½ o'clock r. M. Bru. Nickerson in the chair. Order of exercises for this session, a general conference.

Bro. E. V. Wilson opened the conference with his strong logical remarks, cutting to the quick the hydra headed pegasus of Old Theology, and decising its open hostillity to Spiritualism, as ho knew by personal and repeated experiences, some of which he gave as testimony and illustrations, Bro. J. O. Barrett was called on for his testimony, which he gave as testimony and illustrations, and claiming to be openly and avowedly a Spiritualism, and called in the consort of his expulsion.

Mrs. Addie L. Ballou followed by giving something of the history of the birth and organization of the North-western association, making a few practical remarks with regard to the progress and mai unfoldment of the faculties in the human mind through the influence of Spiritualism, acting through size in the elevation of the human mindy. Other remarks were made by the several prior.

The chair was then chosen by vote to appoint a committee, to whose charge was committee the

Other remarks were made by the several prior speakers.
The chair was then chosen by vote to appoint a committee, to whose charge was committeed the fleances and business of this convention.
Mrs. Green and Mrs. Parkhurst, were appointed. Mrs. Addie L. Ballou thee was chosen Secretary, protein, the Secretary of the association being absent.

The convention then arranged the programme for the evening, to be conference of an hour, he can be conference of the second of the convention that the programme for the evening, to be conference of the convention to the "What is the origin of spirit." Time limited to ten minutes for each speaker.

Convented at 7 o'clock F. M. Was called to order by the Fresident, who made a few cheering remarks when the conference opened by Hro. Willison, followed by Brother Barrett, Slater Ballou, Brother Orris and Brother Gowles.

Singing by the choir.

Convented at 7 o'clock F. M. Was called to order by the Fresident, who made a few cheering remarks when the conference opened by Hro. Willison, followed by Brother Barrett, Slater Ballou, Brother Orris and Brother Gowles.

Singing by the choir.

Convention of falsely sacred institutions. After his lecture, sentering wedges that shatter the ôld foundation of falsely sacred institutions. After his lecture, Mr. Wilson passed through the audience, giving delineations of characters and spirit tests, much to the editication of all prevent.

Singing by the choir.

Adjournment to meet to 9 a. M. Singing by the choir.

Adjournment to meet to 9 a. M. Singing by the choir.

Lecture by E. V. Wilson—subject, "Micisters and Madduch. Ballon.

Lecture by E. V. Wilson—subject, "Micisters and Mediums, Revivals and Circles—their relations and their antipodes." In his closing remarks he development of the Rev. Mr. Hersey and Addre L. Ballon.

Lecture by E. V. Wilson—subject, "Micisters and the same the second of the fall of the protein of the Rev. J. M. Stephenson of Oshkosh, Wilson and the protein of the Rev. J. M. Stephenson of Oshkosh, Wilson and the protein

Masic by the choir.
Masic by the choir, which is a peaker, choir, and for entersingle thanks to speaker, choir, and for entersingle thanks to speaker, choir, and for enter-Benediction by Bro. Wilson, Adjourned

ADDIE L. BALLOU, Sec y.

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South Williamstone, Mess. Oct. 24th, 1985.

Fro.P. Sixxx. Dear Six. Wherever't have of a hard case of theory, is and have the PONITIVE AND NEGATIVE PLY DERS, not urge them to ury them. I old this with Sixtand Estee, our neighbor, a man 78 years on who had been ashman riving 65 years. He also had across the Bowels. He commenced using the Powder on the loth of this month, and on the 15th the decired bingself porfectly frees from Asthma, and all the noves mentioned professing the conditions of the could live works as well as even to could and sleep this a kitten. A harder case of Asthma is selden hardy, as all who know him will testify.

Yours truly,

Mas. Mark E. Jerra.

Erusindas

Paor, Sraver Dear Sir: A year ago last Je swelling just above my ankle, and every one said it was Ery alpelan. In a fortaght it be and from that time for aftern months I was he FIGARS; and thinking they holght reach my case the instant following desired. In the high held them, eleven source in this filter in E on this, and man therefore it is track. He desired that them the other was a superior in the state of th

Acturalysis, Licer Complaint,

Chrystic Distribut.

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Polystic Nov. A D. N. 1804 ATTYK. Polystic about them, and the Doctors and Apolisecaries want to get
hold of tipps. A holy here also was not not self-of with Fitnessel.

I take the the following extract from a jetux vertices by
A. S. Brainster, O North Manusser, Complex 1 18th, 1807.

Mrs. Dart and daughter have been taking the PUW-BERSH to one but Catalarth, and the other Neutralgial. Tury are about a good as new. My wife has taken
Places, New 1807 with Angagare them to a child
five months old, for Pits. 114 now well,

St. Vitus Dates.

ot. Vitus Dance, General Prostration,

Diptheria, Searlet Fever, Cholcra Morbus, Fever and Ague, Spisms of Stomach,

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r veined), instance of the Stom sch. from which she will not of Spasses of the Stom sch. from which she utilized for five or six years. The Spasses were so bad whose she took one, her friends would despair of seeing none to a_nam.

Deafness,

Deffices.

I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jun 221, 1889; * I got half a dozen boxen of Birns. Appeliard's Positives and months claim, and I have not indeed cutting to any parameter where I fixey used them. I took the Argustive Power deep whether of the Columbia and the with for Wedness and an cutch. I am treating two cases of Neuralgia. One is carred."

cured."

Oliver Peppard, of Kausas City, Mo, under date of Pel
1869, writes as follows: "Two months ago I got alv box
your Positive and Negative Powders for I
mess of three or Jour months staining, and I am haps
state that I am much releved; in fact, nearly as we

Milk leg. Rheumatism, Fits, Dyspepsia, Deafness.

Dr. SPENS - Dwar Sir: I received a letter from you at most a Year sign, saking me begre an account of the cure made by the Positive and Negative Powders made by the Positive and Negative Powders year's standing, one of Recuration, one of railing gath seas or Fits of sixteen year's standing, and a number of case of Dyspogals. The I-wheel havando helped my Dank-tees, said-cured the Numbers in the New York States I have been seen to be not the Numbers of the Numbers of New York States.

Feeer and Ague,
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The New American Religion.

The New American Holizton.

Below we give our readers the religious creed of E. J. Raynor, Scoretary, and some five hundred others scattered through the various States of the union. This band of "Anti-Bigota," (2) reminds us of a handfull of cambric needles thrown In'os haymow, and the calling themselves New Mown Hay.

Here is the creed of the "New American Re-

ring the advantage of being taughter of on the believe the God of the universe everettly or-sindirectly, either verbal or writais to any part of the inhabitant or writait the tempth of the inhabitant of the
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We are opposed to bigotry as practiced in piled to, not only religion, but to the variuality and takes of life; and are opposed to station intended to the control of the c

ough all aternity—commensurate with a grandeur and importance as the iniverse. The human origin of the most palpably, in its authors being we a grander dealy no restiny for han that they should wear little shoulder-blades, and forever and mahs around the purely imaginary their Bible God I We believe that a we enter will be one of increased when the second the purely imaginary te throne of their Bible God I We believe that next aphere we enter will be one of increased ivily and unalloved delight, the mind gather-in from the stores of wisdom opened to it, evaluate increasing its knowledge, happiness i picasure, and therein fulfilling one of the una and noble designs of its Creator.

X. We do not believe that any such ephemeral with the second of the control of

Article 1st. of this new and astounding re-gion, is taken from Moses and the Unitarians Article 1st. of this new and astounding religion, is taken from Moses and the Unitarians, and is as old as reason. Article 2nd mostly copied from a sect lately started in England, called the "Religion of Science." Where is the new idea? Article 3rd is a repetition of the spiritual view as taught by all leading minds, and may be found in the writings of A. J. Davis, Phiney, Tattle, Hardinge, Doten and others. Article 4th contains thoughts from all of the Materialists of the past, with the stale question of the churches inferred," If the spirits come to you, why don't they come to us? If God revealed himself to one people, why not to all the people?" This question is as flat and insipid as dish. water, and yet it is given to the world with a flourish of trumpets, as a fundamental dogma in a "new religion." Following this startling discovery, we have a rehash of geology, new (?) of course, and original. This sect is above copying, for it is an original religion.

Article 5th, you can find in substance in every,

and original. This sect is above copying, for it is an original religion.

Article 5th, you can find in substance in every, creed in the world, and the clearly defined principles of Spiritualism. Article 5th, a full spiritual idea—an imitation. Article 7th is a rehish from the dicipline of every creed and sect on the earth. "We are (all) opposed to bigotry." These new religionists don't want their drinking of spirits stopped by legislation.

Article 8th is a paradox, and kills the "New American Religion" as dead as an adventiat. This article accepts the cardinal principles of Spiritualism in the clearest sense, declaring the mind or soul of man immortal and progressive, and accepts the spiritual idea of the spheres/as completely as Davis, Pcobles or others of our ranks.

ranks.

Article 9th is the embodiment of bigotry and superatition, and kills the sense of articles 6th and 8th, the first conceding liberality to all sectiarian elements, the second declaring immortality to be a fact, the third or 9th denying the only legitimate evidence possible to man—viz. The return of man to those on earth, and his

testimony concerning immortality. We find a concession and a denial of man's immortality. "We believe the mind or soul of man is immortal."—Article 8th. "We do not believe that any such ephemeral characters as angels exist, or that the disembodied ever return to this earth."—Article 6th. Then here is a naradox any such ephemeral characters as angels exist, or that the disembodied ever return to this earth."—Article 6th. Then here is a paradox as well as a flat contradiction of declared-principles. "Life is too practical for such non-sense." Brethren of the "New American Religion," will you give the world your evidence of immortality? What is it? Where is it? Pro-digious! A big egg; it took five hundred to lay it! It can't hatch for there are no females named in this "new religion." A nice society in Chicago this time! Where is the divine Peebles? "Pardon us!" The result, we have it—"Mind and soul "of man immortal—too ephemeral and nonsensical to return to the spheres they have lett." O, the spirit of Danle!, sitting in judgment! Tinctured with sect! Raynor and five hundred others!

Article 10th. The "New Religion" is complete; it is finished. Ten commandments to start with; Moses and Peebles repeated, the former for the Jews from Mount Sinai; Peebles from Pike's Peek; Raynor from the Chicago Valley and River—herein it is new, for this is the first revelation from a valley, and like the river flowing through the valley, it is mixed "muchle."

river flowing through the valley, it is mixed

muchly."
Truly, this "New American Religion" commends itself with a vengeance! Read it, brothers and, sisters, and compare it with the purvaimple, practical results of life unto life, capable of demonstrating itself, here and hereafter.

Where, we ask, is the proof of immortality, as laid down, by this "New Religion?" We answer, belief, imagination, with no power to demonstrate its particulars. Read it by all means.

How We Rested this Summer, and its Results.

Dear readers, you remember the report of our winter's work in New York, Pennsylvania and Ohio, and how we promised oursell a right good rest at Mary's home, with the "wee ones."

We left Cleveland, Ohio, at 7½ r. M., April 30th, arrived in Chicago, May 1st, at 6½ Å. M., and was taken by the hand in joy and love by one who has shared life's journey with us for two and twenty years. May she continue to the end with us, our helper and equal, is our constant petition to the Father of all the sons and daughters of men and women. Distance travters of men and women. Distance trav-

eled, 355 miles.

May 1st—left (Chicago at 3 r, M., via. C. B & G. R. R., for Aurora, Ill. Had a pleasant ride-Arrived at five o'clock, and became the guest of Dr. Cushing. While at tea, word came to the dector that his eldest—a noble boy, called Dannie, had received a severe gun-shot wound in the side just under the shoulder. We lectured at 8 o'clock r. M. to a full house, giving many fine tests and readings of character, which will appear anno.

Sunday, May 2nd—two lectures afternoon and evening, to overflowing houses. In the evening many could not get into the hall. Aurora is a fine town, situated on Fox River, forty miles south-west of Chicago, surrounded by a fine farming country, well improved. There are many noble-minded men and women in Aurora, who are believers in the gospel of Spiritualism.

After De Cartinature. Sunday, May 2nd-two lectures afternoon

are many noble-minded men and women in Aurora, who are bellevers in the gospel of Spiritualism.

After Dr. Cushing's son was shot, we went to
the excellent home of A. S. Hall, Evq., where
we were treated with that frankness and hospitality known only to the generous and true. Mr.

II. is a thinker and philosoper after the manner
of Swedenborg, but with more originality than
any of the ministers of that class. May, he and
his household continue to grow in wisdom
with all that love the truth.

Monday, May 3rd—reached my home, dear
old home, after an absence of five months to a
day. Welcomed by the companion of my life,
our darling little ones shouting in glee, "Pa-pa
has come," and Trip, the pet dog of the household, is frantic with joy, whirling like a top at
our fee, saying in her dog way, "welcome home
master, welcome to-day," and like a patriarch,
we sat down in their midst, full of joy, receiving and giving caresses and kisses from her,
who, twenty-two years ago, laid her hand-in
ours, taking us "for better or for worse," down
to little blue-eyed Willie, our pet and darling,
only ten months old—all were there we had
left five months before, save one, our dear old
mother. Her body was gone, but her spirit
came and blessed us in our humble home. Distance from Aurora to our home, by the way of
Chicago, sixty miles.

Saturday, May 8th—left for DeKalb, III, 39
miles west of our home, on the Dixon Air Line
R. R. Lectured once Saturday, and twice on

Chicago, sixty miles.

Saturday, May 8th—left for DeKalb, Ill., 39 miles west of our home, on the Dixon Air Line R. R. Lectured once Saturday, and twice on Sunday. We began with one hundred hearers and concluded with as many as the hall would hold, giving many tests and readings of character—fully identified. DeKalb is a grain depot, and in the midst of as good a farming country as the West affords. This is the old camping ground of our good Bro. J. O. Barrett, now of Glenbulah, Wia, who can tell us somewhat of the system of charity exercised towards him by the Universalist Church. We will here remind our brother of two prophecies we gave him in the past; one at St. Charles, Ill., in the Universalist Church. It was on the occasion of a three days' meeting in 1863, when our good brother undertook to harmonize. Universalism and Spiritualism. We opposed the movement, for the reason that Universalism could not be trusted. We then told him that he would be expelled from the church for no other reason than that he was a Spiritualist. The second prediction we made on the 1st day of January, 1807, at the house of H. H. March, Esq., of Chicago. Brother B. had then fully entered upon the duties of assistant editor of the miserable abortion, the Spiritual Republic, born out of the attempted ruins of our glorious Ralligio-Pjiillogornical. JOURNAL, It was this: "Brothes, you are now one of the editors of the Spiritual Republic (f). Be

kicked out of your place. You are too honest, too good a man for the place. You will be put out," and the fulfillment of this prediction was literal.

Monday, May 10th—returned to our home, resting for five days. Distance—traveled, 39

Saturday, May 15th-left for Evansville, Wis. Saturday, May 15th—left for Evansville, Wis. Gave three lectures and many tests. Evansville is a nice little town, 125 miles north-west of Chicago, and noted for its liberal views. Here Bro. Kilgore, now of Philadelphia, was made free by Spiritualism. Datance from home, 145 miles. Monday, May 17th—left for Mazomanle, Wis. Gave three lectures and many tests. This towa is noted as the center of a fine hay-growing region, and contains many liberal minds. We had full houses and marked attention. Distance from Evansville, 136 miles.

Continued sext week.

NOTICE OF MEETINGS.

ANDOYES, OSio.—Children's Progressive Lyceum Morley's Hall every Sunday at 11½ A. M. J. S. Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Asst. Guardian. , Mics.—Lycoum meets each Babbath at 1 o'clock adactor, R. N. Webster; Guardian of Groups, Mrs

A number of the second second

ALL.—The South Boston Spiritual Association age every Sunday at 10, 3 and 71/2 o'clock. Mr. adout; M. H. Gould, Secretary; Mary L. French,

lists of Bastimon, eming at the tsual hours, eming at the tsual hours, Bayoos, Ma.—Spiritualists hold meetings in P reversionally atternoon and evening. Children yoein meets in the same place at 5 p. m., hamman, Conductor; Miss M. S. Curtus, Guard-

BRIDGEFORY, CONN.—Children's Progressive Lycoum meets every Sunday at 10½ a. n., at Lafayette Hall. H. H. G. Can-dall, Conductor; Mrs. Anna M. Middlebrook, Gnardler

tribution 10 cents.

CRIERE.—The Associated Spiritualists hold meetings at Fremont liail every Sanday afternoon and swaning, commencement, and the state of the s

Becreary.

Glicago, Illinoiz.—The Chicago Spiritualista meot avery Senday in Crosby's Music italias 10:45 a.M. and 7:45 P.M. Speakers suggard.—Mrs. A. "I. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lycom music immediately alter the morning lecture. Dr. S. J. Avery, Conductor.

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

CAMBRIDGEFORY, Mass.—The Spiritualists hold meeting ory Sunday in Williams Hall, at 3 and 7 P. M. Speakes warred. eagaged.

DOWN AND FOXCACTY, Mr.—The Children's Prof.
Lyceam holds its Sunday session in Mervick Hall, in

\$110\foxed a.m. E. B. Averill, Conductor; Mrs. A. K. P.
Guardian, A conference is hald at 1\foxed p. m.

Guardian, A conference is held at 155 p. m. De Quotz, Li...—The First Society of Spiritualiset, hold their regular meetings in Schraders hall, at 10 o'clock's. M. the first Sunday in each month. Children Progressive 6.7-coum at the same place at 3 o'clock each Sanday erening. J. O. Mangeld, Conductor; Sira. Sarah Pler Guardian o. Comm. Social Lawa for the benefit of the Lyroum, serge

row, W. J.—Meetings held every Sunday at 1034 slist Hall, 3d street. J. B. Holt, President; Mrs core, Secretary. Lyceum meets at I p. m. J. O Conductor; Miss Lizzie Bandall, Guardian of Accuse amphases 100 members.

Havaya, Ill.—Lyceum meets every Sund clock, at Halygroff's Hall. II. II. Philbreck, Conductor; Miss R. Ro

over, Inn.—The "Friends of Programs organized potentity, Sept. 9, 1866. They us the Hall of the "Salarry Association," but do not hold regular, meeting, arrard, President; Mrs. Carris S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Garder, Treasure anthan Swala, Collector.

Louisville, Ky.—Spiritualists bold meetings every funday at 11 a. m. and 714 p. m., in Temperance Hall, Market street, between 4th and 6th.

tor; hr. J. F. Wright Guardine.
Ing Secretary.
LEER, Mass.—The Spiritualists of Lynn bold:
Sunday afternoon and evening, at Cadet Hall.
Lapavs Ing, Association of Spiritualists berry Sunday, at 10½ a. W., and 3 F. W., at "O.
Dr. B. B. Collins, Freet; F. A. Tuttie, Secty.

Maso Manta, Wis.—Progressive Lyceum meets every Sun-day at 1 p. m., at Willerd's Hall. Affred Senier, Countries of Mr. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Countries. co.c. 0. B. Haadting, President; Mr., Jane Senier, Secre-

Milas, O.—Children's Progressive Dyceum meets every nday, at 1954 o'clock a. z. Conductor, Hudson Tuttle ardian, Emma Tuttle.

nardian, Emms Tuttle.

Mariboro, Mass.—The Mariboro Spiritualist Association bid meetings in Forest Hatl. Speaker engaged, Prof. Wm. molid meetings in Forest Hatl. Speaker engaged, Prof. Wm. Latle a. Taylor, See Mangasses, N. H.—The Spiritualists hold meetings very Sunday, at 10 a. x. and 2 r. m. in the Police Court com. Seats free. R. A. Beaver, Fresident; S. Panhey.

NEW YORK.—The Friends of Humanity meet every Sund at 3 and 7½ P. M., in the convenient and comfortable he 270 Grand street, northeast corner Forsythe, 4d block east

of spiritual experiences, and and contributes steep and contributes aken up.

The Spiritualists bold meetings every Sunday at Lama Hall, corner of 8th avenue and West 29th street. Lect at 10½ o'clock a. m. au 7 p. m. Conference at 3 p. m. Con

dian of Groups.

Philadelphia, Pa.—The First Association of Spiritualisis at its monial Hall, corner 11 and Wood sts. Lectures Sundays at 10/2 a. M., and 7/2 r. M. Lyceum No. 1 at 2/4 r. M.

al Church of Philadelphia, Thompson at. be-lectings Sunday at 3 and 7 2 2. M. Lycoum

First Spiritual Church of Philadelphia, Thompson at, no-low Front. Meetings Sanday at 3 and 7½ r. m. Lycoum NO.2 at 10 p. m. Mashington Hall, 8th and Spring Garden Spiritual Union, Washington Hall, 8th and Spring Garden is, Sunday. Lycoum No. 3 at 9 a.m. Lectures at 10½ a.m. and 7½ p. m. a.im. and 7/2 p. m.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7/2 o'clock. Progressive Lycoum snosts at 12/2 o'clock. Lycoum Conductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter.

Decource, J. W. Lewis Guardan, 20th Account. Patter.
PETROTH, MARS.—Lycoum Hall two Sundays in such month. Chilmetrings in Lycoum Hall two Sundays in such month. Chilspace of the Company of the Company of the Company
Phys. 2 and 5: 1.1 Greenies, March 1 and 5.
Petram, Comp.—Meetings are held at Central Hall every
Sanday aftermon at 15,0 Glock. Progressive Lycoum at 1056
in the Sprence of the Company of the Company of the Company
Phys. 2 and 5: 1.1 Greenies, March 1 and 5.
Petram Company—Meetings are held at Central Hall every
Sanday aftermon at 15,0 Glock. Progressive Lycoum at 1056
in the Sprence of the Company of the Company of the Company
Phys. 2 of the Company of the Company of the Company of the Company
Phys. 2 of the Company of the Comp

anday atternoon at 134 o'clock. Progressive Lyceum at 1932 the forenoon. Quinor Mass:—Meetings at 234 and 7 o'clock P. M. Pro-ressive Lyceum meets at 134 P. M.

scenter mass—meetungs at 2% and 7 o'clock r. M. Pro-recentre Lyceum meeta at 1½ r. st.
Richmonn, Inn.—The Friends of Progress hold meetings every Studey morning in Heiser/Hall, at 10½ a. m. Chil-drau's Progressive Lyceum meeta in the same half at 2 p. m.
Roctroon, Inc.—The Fries Society of Spiritualists meet and have speaking every Sounday evening at 7 o'clock, at Beneric Dr. B. C.-Dunn, conductor; Mr. M. Rockwood, quardian.
Roctuszua, N. V.—Religious Society of Progressive Spirit-culates meet in Scilitars' Half, Sunday and Tunnday eve-nings. W. W. Paralle Prosident. Speakers engaged, Mrs. Lyceum every Studey at 2 P. M. Mrs. P. Collina, Oca-ductor; Else E. G. Beebe, Assistant Conductor.
Riccialaro Contras, Wa.—Procoum meats every Studey.

coult west corner that and Adams street. A. H. West. then President, H. M. Langbern Secretary. Children's Progrative Lycoun severy Sandily at 2 o'clock P. M. B. A. Richards, Conductor, Miss Liste Forter, Guardian. Strangar, Lit.—The Children's Porgressive Lycoun of Syramore, H. Imeste Weffy Sunday at 2 o'clock, j. m., in Wilkins New Hall, Harvey A. Jones, Conductor; Mrs. Horatio James, Gaardian.

cording Secretary.

Bransornium Mass.—The Fraiernal Society of 8 hold meetings every Studey at Failone Hall. Jecom meet at 2 r. w. Oomctor, id. S. William Mark. Mark. John Mark

Conductor; hisso A. Brewster, Guardian TERRE HAUTE IND.—The First Spiritual Society hol openings in Pence's Hell, corner; and and ghio streets. Ectures at 11 A. M., and 8 P. M. Speakers engaged, J. faction Allen, for six mouths, from May 1st. Childrens Progressive Lycoun meets at the same place at 5, P. M.—E. G. Ornarville, Conductor.

Totedo, O.—Meetings are held and requise speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lycsum in the same place regularly at 10 a. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Conductor; Mrs.

PROSPECTUS

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPPE will be devoted to the ARTS and SOURNURS, and to the SPIRITUAL PHI SEOPHY. It will advocate the equal rights of Mea an angular of the tising generation. It riend of our common humanity, and an advoc ts, duties and interests of the people. ournal is published by S. S. Jun 28 : late the

RELIGIO-PHILOSOPHICAL

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sertion.

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DAWN.

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BELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

CHICAGO, OCTOBER 24, 1868.

VOL. V.-NO.5.

ARE THE CHILDREN AT HOME

Each day when the glow of sunset Fades in the western sky. And the Western sky. Go tripping lightly by. I steal away from my husband. Asleep in his easy chair. And watch from the open downsy. Their faces fresh and fair.

Their faces fresh and fair.
Alone in the dear-old homestead
That once was full of life.
Ringing with girlish laughter,
Echoing boyish sirife.
We two are switting together:
And off as the shadows courwith tremulous roice he calls me
"It is night are the children's

"The logal are the canones of the "The logal borne long age."
And I sing, in my quivering trobleA rong so soft and low,
Till the old man drops to stomler,
With his head up a his han I.
And I tell to myself the number.
House in the better land.

me Biere never a softwa Home where never a softwar Shall dim their eyes with tear Where the smile of God is on them Through all the summer years' I know—yet my armsare empty. That foully folded seven, And the mother heart within my. Is almost starved for heaven.

Smetimes in the dusk of evening I only shut my eyes. And the children all about me, And the children all about me,
A vision from the skies;
The babes whose dimpled ingers
Lost the way to my breast,
And the beautiful ones, the angels
Passed to the world of the beg

th never a cloud upon firem,
I see their radiant brows;
boys that I gave to treedom
The red sword scaled their vows. The red sword scaled their vows in a tangled Southren forest. Twin brithers, bold and brave. They fell; and the day they died fo Thank God! floats over their ar

Thank Go!; floots ever their a
A briath, and the vision is lifte!
Away on wings of light
And again we two are together.
All alone in the silent night.
They will me his mind is failfue.
But I soulle at life four;
It is only lawk with the children.
In the dear and peaceful year-

In the doar and peaceful years
And still as the summer sumer
Fades away in the west.
And the wee care, tired of playing,
Go tree-july heime to reat.
My hash and calls from his corner.
—Say love leave the children go
And I fancer with eyes uplified.
—Yes, dear', they are "il at loot

WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN. A BOMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "PLORENCE DE LACT, OR THE COQUETTE," ETC.

BOOK FIRST-THE SEVEN.

CHAPTER V.-THE EXPLANATION-THE DEPARTURE

[Continued from last week.] disguised Georgian, entered the

[Continued.from hot works.]

Zorah, the disguised Georgian, entered the octagon chamber,
Wilfred Montresser was alone, and the vestment of ceremony was lying on the circular table fore him.

"You have acquitted yourself well my Georgian page, in this farce of the Secret Order of the Seven."

The words of Montresser excited a mingled feeling of pleasure and surprise in the Georgian, Do not misunderstand me, Zorah. At another time I will instruct you in the history and characters of the six personages. They are completuous among their fellows. The Napoleons of the world, small and great, are superstitious; they are influenced by the shadows, the types of the world, small and great, are superstitious; they are influenced by the shadows, the types of the world, small and great, are superstitious; they are influenced by the shadows, the types of the world, small and great, are superstitious; they are influenced by the shadows, the types of the world, small and great, and sating under the intelligent will of one man. Smiles and tears, hope and despair, life and death, hang upon it perpetually. It is no farce. These decorations, Zorah the forms—the ceremonies—were a farce, a trick, a juggle. And so are all the forms and ceremonies of the actual world, abound us. They are nothing, less than nothing. "Mummeries and shows are they, in which courtesy, justice, science, and religion, the great reformers of society, arrayed in foppery and tinsel, ercite alternate reverence and derision.

"And yet the men of a nation, in halls of legislation and in churches; in camps, and

parlors, and assembly rooms, speculate gravely upon them, and wrangle and dispute bitterly and flercely. With the inconsistency of thought-less prejudice, the same men in a strange land laugh immoderally at the forms and extensions of the strange poople among whom they are so-journing." journing.

of the strange people among whom they are sojourning."

Montressor pansed an instant, then offering his
arm to the disguised Georgian, he said;

"We will retire, Zorah. I have still an engagement for this evening, and I must improve
my toilette a little."

"At this chamber said Zorah.

"Hamet has his orders," replied Montressor.
The man of thirty-five and the page left the
octagon chamber, aid passed through an elegant
conservatory into the hall of the main edifice.
They slowly mounted the staircase. A winding ladustrate of carved inabogany extended
from the hall to the upper story of the mansion.
The hall was illuminated by a Chines Lamp
suspended from the ceiling.

Near the termination of the first flight of stairs,
on the left hand, was a door partialy open.
Absorbed in different trains of reflection, Montressor and Zorah, almost unconsciously, entered
the apartment to which it is conducted. On a
dressing bureau of rose-wood and maple, stood
a concave mirror in a splended gill frame. A
small lamp was burning in front of the minor,
and cast a feeble light on the rich furniture of
the chamber.

and east a feede light of ute frei tulnuter of the chamber.

The faint rays which dimly revealed the drapery of the windows, the ottomans, the Turkish carpet, reflected from the concave mirror, shone with redoubled power on a magnificent bedstead of polished nahogany, surmounted by a canopy splendidly decerated with gilt ornaments. The luxurious couch and pillows were nearly hidden from the eye by the festooned curtains of lapestry which hung gracefully from the arching canopy.

from the eye by the testoonect currains of apparry which hung gracefully from the arching cancepy.

On a low table, standing near the dressing bareau, were sundry articles adapted to the purposes of the tollette.

Zorah seated herselfquietly upon an ottoman and watched the movements of flictraveler. Wilfred Montresser. The slight change in his tollette was soon, effected, and the man of thirty-live, dressed with exquisite taste in the fashion of the times, approached the Georgian. A shade of melancholy was visible on her countenance.

"You have heard me speak of Mrs. Willoughby," said Montressor, gently. "She was a friend of my mother in the days, that have gone by forever. By a curious coincidence, on this very day—my birth-day, Zorah—her only son, Frederick Willoughby, has atained to twenty-one years. In honor of this event she has invited a large circle of friends and acquainteness to partake of the hospitalities of her mansion."

Zorah said, pensively:

axe of the hospitalities of her mansion."

Zorah said, pensively:

"And Wilfred-will leave me?"

"For a brief period, Zorah."

The Georgian rose from the ottoman at placed her arm tenderly around the neck Montressor. The latter leoking at his wate added:

"You have not told me of this, until now: Iwill think of it Zorah.

I will think of it Zorah."

He pressed the Georgian lightly, to his bosom and imprinted a kiss upon ber lips. There was tenderness in his parting carees and the heart of, Zorah thrilled with nawonted rapture. "I shall return soon," said Montressor, " but do not sit up for me, Zorah; you are fatigued and require rest."

require rest."

He left the apartment. Zorah stood motion-less near file ottoman; she glanced hastily at his retiring figure. She listened to the slight echo of his footsteps as he descended the staircase and traversed the hall; she heard the loud re-verberation of the closing door.

The British association for spreading the gospel among the Jews, spent some\$38,000 last year without making n single convert,

The A Lees (Mass.) minister feels encouraged when he finds a Sabbath audience of a dozen to hear him. His average allowance is five.

"An unclerical elergyman tried twice to shoot himself on an Ohio steamboat under the impression that he had been robed of \$100,000, when he was only very drunk.

Our Children.

"A child is born; now take the germ and make it A bod of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purest lone; For soon the gathering hand of death will break it From its weak stem, of life, and it shall lone All power to charm; but if that lovely flower or Hath averded one pleasure, or subdued one pain, O who shall say that it has lived in vain."

THE RUTTERPLAYS MISHAPS.

From Our Young Folia.

THE BUTTERPLAYS JUNEAUS 18 WILLS.
A butterly, rosing, with nathing to do. Over the wall of a charefulch flew.
Fine sented cheere, white clever and rod. Up from the maxing-grass lifting its best. There best a summer to subst.
There best a summer to dearful to subst.
There best translesses that there were the summer to the problem of the total, saved relover.
What though it observed to fargerant and a cy likely and rober the lost is than they.
There the summy south window if grows.
Sowed-bertalling, beight-bosoning, degand loss.
Here, then, he withes with window if grows.
Sowed-bertalling, beight-bosoning, degand loss.
Here, then, he withes with window if grows.
All the rich litted to proper and gold.
All, Ball, approaching the same wavest cap.
Slowly the Rose-ling caust travelling up.
Down by the Butterfly solverly sol.
Sown as this ill favored neighbor he knew.
Here away, Butterfly deer, I pared and downward, around and around; boom where the buttercape pletfor the grown, I make a summer away.
Luried by their charms, here be full treed along. Polony to mischelf and blooking now wong.
Now, cries the Butterfly comes a new for langers are with us wherever we gol.
Off then he speeds; and glot flower, he e-prince-booksafter and langla as the survey growth of the her possible of the survey. The survey for the combied and over the when I have a best and over the when I have a best survey in the survey growth of the her possible of the flower, he is principled to the same and possible of the survey for the combied and over the when I have a best survey for the combied and over the when I have a best survey for the combied and over the when I have a best survey for the combied and over the when I have a survey for t

From Our Young Folks. THE CATERPILLAR.

A little simbeam was out one day, looking for some work to do: for, although sunbeams seem to laugh and play all the time, they manage to accomplish a great deal of labor, and they do it so pleasantly that it looks to others, and seems

so pleasantly that it looks to others, and seems to themselves, only play.

It discovered, upon a small mulberry-tree that grew upon the flawn at some distance from the hous, some caterpillars eggs, small and silvery white. They looked, indeed, as it some fanciful fairly had commenced a piece of delicate embroidery which she had forgotten to finish. But, if the fairly had forgotten them, Gost had not. The little warm sunbeam wrapped them in its golden mantle, and the gentle breezes fondled them with their invisible arms, and the soft dew and rain drops kept their clean and moist.

fondled them with their invisible arms, and the soft dew and rain drops kept them clean and moist.

They well repaid this care, for each tiny egg, no larger than the smallest glass beads with which you decorate your dolls, swelled and burst, and out crawled a tiny black worm, and began to eat voraciously its craile walls, for want of something better. I really do not think that if it had huntel for a week it could have found micer food for you must remember that a worm is not affice a little, boy or girl, and 'if you had given it bread and milk, or even cake, I am quite sure it would have turned up its nose—if it had, a nose—at you, and gone on quietly munching its craile. Tastee differ, you know.

Do you think that the pretty sunbeam, when it saw the delicate egg hatch into a squirning, black, hungry worm, tore off its golden mantle, and that the perfumed breezes screamed, and stopped rocking the green craile, and, ran away to get out of sight of the little reptile? No such thing! The, sunbeam drew her mantle more lovingly over-it, and kissed it with her warm lips, and the sisterly breezes slole softly up to peep at it, and gently swing its cyadle; for, although it must be confessed that it was not very handsome, it was still a perfect little worm, very of its kind, and just what the dear Father in heaven intended it, should be. The little

worm was satisfied also. It was kept warm by the sunbeam, and found plenty of food if it could ever have eaten enough; but it ate and ate, and still was hungry, and ate again, until the green leaf was all eaten up but the bones—nothing left but a dry skeleton. Then the worm, which had grown larger and stronger squirmed, and wriggled, and crawled off to another fresh leaf, and there commenced his dinner, as hungry as if he had not already eaten up his cradle and his house.

In a few days he made a pause,—seemed to stop to consider far a few moments what in the world to do, for he found his little black coat quite too small for his, increased dimensions, and it would not ansyer to cal any more.

So he stoppool and reflected, awhile, and then commenced a singular squirming and wriggling, and lot his black coat failt had burst open upon the back, and he wriggling out of it, and appeared to his frighels, the sunbeam and breezes, in a fine new suit of dark gray.

He could not stop long to be admired, for the new suit was larger, and he found himself as hungry as ever, so fell to eating again.

He was now quite a large worm, and kept his face clean all the time, without the help of the rain-drops, who thought it was their especial business, and ate faster and scened to enjoy his dinner better than ever before.

The gray worm was next destined to receive a new idea. To this time it had only thought of comfort; but one day a gay dandy of a fly came along, with a bright green body and shining, silken wings, and he called to see what was moving upon the little mulberry-tree. "Pooh; nothing but worms," and away he sailed to tind companions more in harmony with his own acrial life.

The caterpillar raised his head from the leaf for the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired

aerial life.

The caterpillar raised his head from the leaffor the first time, and gazed with wonder, admiration, and longing after the beautiful fly that
looked fo his eyes like an angel, and repeated
his words, "Nothing but worms!" and sighed
as he saw his dark gray coat and looked upon
his squirming companions. "Trae, we sare
nothing but worms. We were made to be nothing but worms, and it is not, well to grieve over
that which we cannot help, but try and be as
good worms as we can." So he commenced
squirming again, and, by and by, crack! went
his dark gray coat with a terrible rent in the
back; and when he wriggled out, of it to see
what was the matter, lo! there was another new

his dark gray coat with a terrible rent in the lack; and when he wriggled out of it to see what was the matter, lot there was another new suit of clothes ready, made to his form, still a lattle lighter, prettier, and larger than the other. The good worm was very thankful, and not a little surprised, but at the same time extremely hungry; so he again commenced eating with all-his strength. Thus passed his life. A bird came one day, and ate and carried away several of his companions, but this did not trouble him. He admired the bird and its swift flight with a patient longing, and then turned contentedly to his green dinner again.

Then a spry, noisy cricket came to make a call, and made him jump with nervous fright every time he spoke, his voice was so shrill. Hy was a little saucy too, and swing himself about in a lordly manner, and talked into very contemptions tone about poor, crawing worms, and pitied them, and wished they could have had a happier lot.

The caterpillar wished so too, in his patient way; for he was very hundle, and did not know it was not at all polic in the cricket to speak in that manner; but when he, was gone his face brightened, and he felt more cheerful, and softly admitted to himself that it was not altopether pleasant to have visitors that felt above his own-rank in life.

Then come little right came along, that were

rank in life.

rank in life.

Then some little girls came along, that were searching for flowers,—little, rosy, bright-eyed darlings like the little ones that read this story. They were afraid of the poor caterpillar, and wanted to poke him with a stick, only they dared not, and called him a horrid old thing, and wished he was dead. The poor caterpillar felt sorry and more humble than eyer, although he could not think what he had done to deserve such treatment. uch treatment.

He had lived just as God made hing to live and had always been good and humble. I think he would have been very sad, if the good little sunbeam had not come and kissed and caressed him, and, cured his little aching heart, for thereis nothing like love to cure heart troubles. Note that down, little ones; and where you see a poor, forlorn, crying child, be like the kind sunbeam, and find some work to do there in loving and curing the little aching heart or finger, as the case may be. Love is better than salves or plasters.

At last, one day, a troop of yellow butterflies

came hovering past on silken wings, looking like second coasins to the sunbeams.

They did not notice the caterpillar, and indeed he did not expect such condescension; but he could not help gazing at them, while a longing greater than he could contain seized him to join those beautiful creatures. But this he could not help and he could contain seized him to join those beautiful creatures. But this he could not help and he could be a second second

he did not expect such condescension; but he could not help gazing at them, while a longing greater than he could contain seized him to join those beautful creatures. But this he could not do, and he felt sad, and almost despised his low condition. He had been as a worm as perfect as worm could be, but the glimpses he had obtained of a higher and nobler life find quite disgusted him with his present state of existence. His ravenous hunger ceased, and he felt that he must die.

He spun a silken cord, making it as strong as he could, and fastened one end around-his body, and attached the other to the under side of the leaf: and gazing in the direction in which the beautiful pageant had disappeared, he swung himself off into the air, determined in death, if not in life, to that in the atmosphere. Here he swung for eight days in a languid, dreamy state, warmed by the sunbeam and srocked by the breezes, unconscious of the lapse of time or of his own individual existence. But, at the end of that period a crack in his light gray coat aroused him, and the sunbeam sparkled and laughed for joy, and performed with the zephyra merry dance, in which the caterpillar unconsciously joined, being carried in the arms of the frollesome zephyr before he had fairly got his sleepy yees open. And when he had got wide awake, so that he could look around to see what the fuss was shootly, what do you think he saw the very first thing? Four beautiful golden wings, so much like the friendly sunbeam, bordered with black, dotted with yellow, and covered with the tiniest and most elegant feathers, but so small, of course, that you could not see when he had when he had so we had the timest and most elegant feathers, but so small, of course, that you could not see when he had fairly golden wings, so much like the friendly sunbeam, bordered with the tiniest and most elegant feathers, but so small, elecuted when he had so will the tenne. And they were his own! He could move them slowly back and forth, but could yet scarcely believe the evidence

could yet scarcely believe the evidence of his senses.

No wonder the sunbeam laughed and the breezes danced to witness the joyful surprise of the little sylph; for they had known of his sorrow, and had pitied and loyed him in his humility. And now he had found his reward, and and the sunbeam sparkled and shone upon him, and the breezes gently fanned him to dry his bequitful wings and teach him to use them; and it was not many minutes before he was floating off to play with them and the little troop of brother and sister butterflies that just been transformed around him by the aid-of other sunbeams and other breezes. No more munching mulberry-leaves on a single bush, but sipping honey-dew from the cups of a thousand lovely flowers; floating up towards the soft clouds above the tablest trees; and fully realizing the bliss of an aerial existence!

Little Graves.

dod plants his flowers at and gathers at any acc.

And gather at any tendary and gather at any as an an and gather at any as a servery small—they are so narrow deep and dark. They make me shudder with their cold, damp silence. Tread care fully, speak lowly, thee little ones, may have life.

But innoceme me no fear. These tittle pilgrims have explored the depths of these garves with no sense other than sleep—with no serious regrets. To formenting remorse.

Innoceme is engraved upon every lineament of those sweet faces—see those fair shrows, no careeno wrinkles there, no avaried mass that supernal beauty.

They drank not the cup of fife to its lees, they sipped its nectar sweets. Their spirits were winged ere, they left there wondrously fair bodies. They were of heaven. Angels knew them and loved them. We knew them by one name, the angels by another. We watched and tended them with tenderest care once; but the angels will minister and coate for them earthory. We watched them they one there is no sorrow there."

Let us cover these little gtaves with forget menots and beautiful immortelles. Theirs is the victory without its battle, the crown without the strife of the race, life without the fear of death—Methodist Recorder.

Em'A colord preacher in Nashville aceks to convert the stubborn members of his flock by treating them to poisoned peaches.

A negro, after gazing at the Chinese, ex-claimed, "If de white folks is dark out dere, I wonder what's de color ob de nigger?"

For the Religio-Philosophical Journal k's Journal-No. 21. air occured to me about this tir

For the Religio-Philosophical Journal-Frank's Journal-No. 21.

A strange affair occurred to me about this time which I may as well relate.

I had gong up the river on a flat boat, for steamers were not then common as they are now. I had laid down to take a little nap, when suddenly there sprang up a breeze, which caused the rickety thing to take in water. The hands became alarmed and ran to wake me up. Seeing the danger we were in, I advised them to run ashore; but this was easier said than done, for the current was very strong, and the rude vessel altogether beyond our control. Nothing was left but to float with the stream and trust to Providence as best we might. More than to Providence as best we might. More than two hours were thus consumed in vain efforts for our safety. At length the wind died away and we resumed our course, hoping to read the landing before sun down, but night cam finding us many miles from our place of destina-tion. The thought of spending the night on the Mississippi was to me by no means agreeable but there was no alternative; so folding myself in a cloak I by down hoping to bury thought

in a cloak I by down hoping to bury thought in sleep.

Among the hands was one whom I had formerly employed as a clerk, but had discharged for dishonesty. He-had evertsince owed me a grudge, and now, thought he, is a good time for revenge. Creeping up softly, supposing me to be asleep, with knite in hand, he was about making the blow that would have settled all accounts between us; when his foot tripped across a tope below that great hands are settled all accounts between us; when his foot tripped across a tope below that would have settled all accounts between us; when his foot tripped across a tope that had festinged the super, and flags, him al. between us; when his foot tripped across a rope that had fastened the sweep, and flung him almost overboard. The noise awoke me, and I saw at a glance the whole affair. There he lay with knife in hand, guilt and fear strongly depicted on his blanched confirenance. Instantly I drew my pistol, and made him fall on his knees begging for merey. The whole crew hastened to the spot, and being convinced of his guilt, tumbled him overboard without the least hesitation. Then never forget that haggard look as he work over the gider.

Daily I found my reward in a course of virtue, and good conduct. We lived a quiet and peaceful life. I was active in the management of my estate, and so pleasantly did day after day pass on, that I scaveely marked the course of time, except when Christmas reminded me that an

that I searcely marked the course of time, pep when Christmas reminded me that an-r year had gone. Cards and chess occasion-beguiled an hour, and nothing was wanting nake me completely happy, but that the pary of my lost child brought its sadness

One day there came on a visit, one of my for-mer companions, but not the one who first en-thralled me. Our conversation naturally turned upon the scenes we had witnessed together, and a desire sprang up to again mingle among those revelries, which he urged upon me with all the cloquence he could bring to bear. I hesitated for awhile, but he at length prevalled, and I took leave for the city: contrary to the advice of all my friends. There I soon became the admira-tion of a circle of ruined gamesters, debauchers and finished secondrels. Rapidly did I descend from the plane of rectitude on which I had stood for so many years, and soon became as reckless, as deprayed and as corrupt as any of my as-sociates.

as depraved and as corrupt as any of my associates.

In reviewing my past experience, no part of my life brings inf such bitter remorse as the first two years after 1 left the plantation. It was filled with all kinds of crime and wickedness, save that I shed no man's blood; but many an innocent girl had cause to weep that ever she fixed her eyes on me. Every kind of vac had become familiar; when, at length my health, which had ever been robust, gave way and thus a check was given to my hellish life. A year rolled on before I could Join my companions, and again partake in all their sottish vices; when another attack brought me nearly to death's door.

I now saw that this course could be pursued no longer; but, unwilling to separate from my associates, concluded to sell my plantation, convert all my property into cash, and open a faro

vert all my property into cash, and open a far bank. Crowds came about me, and mine be came the most fashionable resort of the kind.

Few have had the advantages I possessed of seeing life in all its various phases

Few have had, the advantages I possessed of seeing life in all its various phases. At my table might be seen every rank in society and every profession known; for the spirit of gaming seems to be universal. The rich merchant, not satisfied with his accumulated store, must come there to increase his gains. The young man just come into possession of a large estate, and looking around on every side for enjoyment, loiters into the saloon, and affew months flight him a beggar. The clerk with a salary, merely adequate for his support, and anxious, perhaps, to marry the object of his choice, lays down his trille: doubles his winnings, and for awhile all seems bright and cheerful; but tuck turns, he tries again, is perhaps successful, and goes home in an ecstacy of delight with a considerable sum. He is now completely infatuated and nothing can save him. All he possesses it soon gone, and then comes crime. His employer's store suffers, in goods and money—detection follows, and death often ends the stene.

Even the clergy are not exempt from the facclination of the play. They generally contain
disguised, but no disguise could screen them
from my penetration. I have been astonished
at the meanness which seemed to take possession
of them. No fear of detection could induce
them to leave when thoroughly engrossed in
play. I have read guilt in their countenances
even while administering at the alter.
There came one evening a young man, merely,
from curiosity. He kept aloof from the table
until his coa-panion asked him to bet a dollar.
He declined at first; but at length compiled, and
his dollar won. He let it remain, and won
again. This he cont nued until his dollar, had
gained a considerable pile. Great was his astonishment, for the whole affair did not occupy
ten minutes. He gathered up his money, and, I
am an more of him for a week, when he came ten minutes. He gathered up his money, and, saw no more of him for a week, when he came and again made his bet. Again fortune favored him, and this time he carried off one hundred

His visits now were more frequent, and still luck continued, and in the course of a week he must have won fire hundred dollars. I am sure that he knew nothing of gambling. It was the strangest case I ever knew. Few could attempt straingest case Fever knew. Few could attempt this and succeed, for the advantage is always with the dealer. It caused quite a sensation among the regular visitors, and all desired his acquaintance, as, though there was some secret attending his success.

After awhile his luck* began to turn, and for-

After awhite his lucks began to turn, and for-tune was no longer his friend; but the demon of play now enthralled him, and he could not resist the temptation. Night after night was he there; at times winning, at times losing, until gradually his money slipped away, and not only his ly his mo own but employer. own but a large sum he had taken from his employer. Never can I forget the haggard countenance, the bloodshot eye, the despairing look he gave as he rose from the table. He staggered out of the room, put a pistol to his m

gered out of the room, para per and dropped a corpse! This caused quite an excitement, and awhile I had to close the door; but in a wee was forgotten, and things went on in their us

you concieve of a man, such as ed anyself to be, living under co described myael to be, living under constant excitement, witnessing namy harrowing scenes with comparative indifferenc, and yet happy: I cared for nothing but the present moment, and that engrossed all my attention. Gambling gave me sufficient excitement—each day was the copy of the one that preceded it. But a great change came over me after the death of that young man. The shocking scene was constantly before me, and I could not help accusing myself as the cause of his death. I

was constantly before me, and I could not help-accusing myself as the cause of his death. I have been told since here, that he dogged my steps from day to day.

And yet such was my innate goodness of heart, if you will call it so, that I lost no oppor-tunity of doing good to others.

There was a man in New Orleans, who had been active in ferreting out the gambling houses and lodging information against them. He had been told repeatedly that his life was not safe, but he heeded it not; in fact, he haughed at irs-I am certain that he had been dogged for some time by one he had informed upon.

One evening as he was struck from behind by a onted cruise, he was struck from behind by a wonted cruise, he was struck from behind by a billet and felled to the ground. He made some noise in falling, which was heard by myself and one of the police, and before any further injury could be inflicted we rushed to the spot and arrested the assailant. Since I came here I have been told that the man was not killed and final-

recovered.

About this time a man came and offered to take the saloon off my hands. I agreed to his proposal; and falling in with one going to dat-timore, j-ined him, and we journeyed on to-

Traveling then was not what it is now. From Traveling then was not what it is now. From New Orleans to Baltimore was a long and te-dious journey, requiring several weeks to ac-complish the distance. I could have gained half the time by sea, but that would have brought up continually before me my daughter's

oeath.

On reaching Baltimore, I called upon my nearest relative, and was shocked at the cold reception he gave me. I asked for no explanation, and we parted, but I soon learned the cause. The wildest reports had come from N and we parted, but I soon learned-the cause. The wildest reports had cone from New Oricans to my prejudice, and I found myself excluded from all genteel society. Maddened by this, I cut loose from all restraint, and plunged into-every kind of dissipation. I had determined on a very different course from this; had made up my mind that to be truly happy one must obey the laws of norality, and good conduct; I had seen enough of vice to know that no peace of mind, no real enjoyment belongs to him who is its slave. I, therefore, resolved to become a changed man, and but for the course my relatives pursued, I should have been so, but their treatment to me turned my heart to stone.

I am but a waif upon the troubled waters of life, drifted about by every adverse wind and rippling current; having no choice in the matter—a mere child of destiny.

Yes, I am certain I would have become a better man, had my relatives extended to me the hand of kindness. Inceded no assistance from them, for I had sufficient property of my own, but I could not bear up under such unfeeling conduct. I became reckless and indifferent, cared for the opinion of no one; and again launched into the gulf of perdition. A few years found me shumed by all respectable people, the companion only of sharpers, and gamblers, I again opened a faro bank, and was stripped of my last, dollar.

Now comes the darkest, blackest part of my life. With property in abudance, I was spared the temptation that attends those in need; was often without a dollar, and knew not where to get one. It was in vair for me to sigk respectable employment, I was too well known. Fain

often without a dottar, and knew hot where to get one. It was in vain for me to sagk respect-able employment. I was too well known. Pain would I have become the attendant of a gam-bling house; but could find no such placevacant; often actually, in distress for food. I at length topleto cards and no one knew better how to

often actuany, in one knew better how to handle them.

Thinking I might do better, elsewhere, I went to Savannah, but, knowing no one, I soon spent what little morrey I had, and took passage home on board a yankee schooner. The captain was a surly, ill-natured, fellow, hated by all on board, while he, in return, did nothing but walk the deck and quarrel with the passengers.

One day he gave me some abuse, which I unswered by knocking him down. He arose in a towering passion, threatning to have me punished for mutiny, which I answered by knocking him down again. He lay prostrate for some time, pretending I had killed him, but as no notice was taken of that, he got up and made for the cabin.

man of very vindictive feelings and this arous-ed the most bitterspirit of revenge. He watched his opportunity as I was coming from the the-atre, and dealt me a blow from behind that felled me to the ground. He internally for some arre, and dealt me a blow from beautiful matteries me to the ground. I, lay insensible for some hours, and even when consciousness was restored, it was some time before I, could lealize what had occured; but then, I well knew from whom the blow had come, and I, too, determined on revenge.

About a month after this I fell in with him at

About a month after this I fell in with him a a drinking house. 'He turned pale the momen his eyes glanced upon mine, and qualled before me; but I pretended not to recognize him. It could not feel easy, however, and soon left the room.' I followed him at a short dirtance until could not feel easy, however, and soon left the room. I followed him at a short dirtance until we came near a vacant lot. Here was now my chances At a single bound I was upon him, and before he could utter a word, my knife was in his heart. The affair made quite a noise at the time, but not the slightest suspicion was cast on

Original Essays.

· For the Religio-Philosophical Jo-

The Devil, and His Cac. Article H.

Man is in Go I's care, whether embodied in flesh according to wisdom, and in such an efficient manner as to work out the speedlest possible redemption, from all natural deprayity. Man on

according to wislom, and in such an efficient manner as to work out the speediest possible redemption, from all natural depravity. Man on the physical plane has already developed sufficient wislom, to guard himself and his fellow man, in a degree, against influences whose tendency are degrading; and his power is sufficient to devise means to coafine vice to a sphere where it can only exhaust its malignity, in devising schemes which it has no power to execute; or he can protect himself from vicious influences by keeping aloof from them, as he would avoid the poisonous influence of the "I pas" by shunning its highly.

Is it possible to so conceive of the Supreme, Wisdom that controls and guides man, that it subjects him to devilish influences which it is out of his power to stinz? Is God less careful for the good of man in the flesh, than those legislators who devise houses of -refuge for the deprayed, where they are deprived of the power if going about to distroy or degrade their fellow men? Can it be conceived that there has not been wisdom sufficiently developed in the Second Sphere, to devise methods of depriving the deprayed who are transferred there from Earth, of power to scatter the mylignant poison of their natures, broad-cast, to the injury of their fellow spirits, and also of men in the flesh?

If progress is the law, and men in passing from the ophysical to the spiritual state, step upon a higher plane of being, then, surely, the methods of Eagth must be improved upon in the Second Sphere, and society there must be effectually guarded against all influences that would further degrade it, on whatever plane it my be; and men in the flesh must be generaled against whatever influences from that sphere might hinder the effects of guardian spirits for their felvation. Prison-houses, bolts and bars, are not the most effectual methods of restraining vice; as philianthropists begin to discover, as they come into

the efforts, of guardian spirits for their elevation. Prison-houses, bolts and bars, are not the most effectual methods of restraining vice; as philan-thropists begin to discover, as they come into the light from that sphere from whence emanate the blessed inflaences which, in this day, are accomplishing so much for the elevation of man. There is a power that dwellers in that sphere exercise on individuals in the desh, where the latter have become subject to their influence by development, that is far more effectual, far more restraining, impelling, prompting, and compelling; than any power, man in the flesh has conceived of as effectual for restraining vice or its effects. This is psychology; and spirits exercise it upon one another; as men in the flesh are beginning to do. With such a power, which can be exercised by disembodied spirits as men have not yet learned to exercise it, vice in the spheres can be restrained within such limits that its inflaences shall not reach to Earth, or to the circles of the sphere where the virtuous dwell, and whose members constitute themselves missionaries to elevate the depraved, by going among them clothed in a panoply of watchfulness and purity.

But able to the content of the c

them clothed in a panoply of watchfulness and purity.

But ah!: say some, you must give scope to the passions of men, or how age they to out-grow them? Indeed, the passions of men must have appropriate scope in order that they may be ultimately out-grown. This is why God, who has, indeed, power to restrain men in the flesh under all circumstances, does not always do it, but sometimes suffers their passions to rage, and spend themselves upon one another: as this wisdom deems this the best method that can be persued with men on the lowest plane; where they can not conceive of justice, or practice methods for their own protection. Devilish pussions men exhibit, and it seems that all the demons from the fabled held of ortholoxy are let hose to stimulate them. There needs no such stimulations as long as men show themselves so entirely competent to stimulate exchather to deeds of wickedness.

Ged institutes means whereby to restrain men's passions that they exhaust not themselves upon the innocent and virtuous. These means are developed as men' are developed to use them as God's agents. Civilization unfolds schemes of benevolence whereby the degraded are restrained, and elevated, without the necessity of their raging about like "roaring lions" seeking their preg, and devouring alike the just and the unjust. The higher the civilization, the fewer the criminals to restrain; and the reason for this is annarent. It is, that the benevolence of now. is apparent. It is, that the benevolence of pow er exercised to restrain vice, does it so effectually that its seeds are extracted from the soil when they would have sprung up, and yielded fruit if ed, e end of good government is the pr

On arriving at Baltimore, he lodged complaint and had me arcessed. The passengers were summoned to give an account of the play, and all testified in my favor. He got nothing, for his suit, but had the cost to pay. He was a

morals of society, besides committing acts of violence, is justly stigmatized as an inefficient government, and one that should be speedily displaced by a better. God's government, is not such an inefficient one as some men are real represent it, since it is His wisdom that actu men in the physical state to all schemes that have for their object, the protection of good cit-izens from the consequences of vice, and the reformation of the criminal. His wisdom also

izens from the cansequences of vice, and the reformation of the criminal. His wisdom also prompts the sages of the Second Sphere, to institute means to protect society in the sphere from the consequences of vice, and to elevate the criminal, and at the sametime confine vice within the sphere, within such bounds that it can not be propagated to the sphere below.

The proposition, that vice is propagated from a higher to a lower sphere, is contrary to all precedent in nature. The higher reaches down to elevate the lower, and not to depress it further. This is the method from atoms of inappreciable gross substance to spheres of intelligent beings, as all may know who study nature's methods of action, from lowest to highest yet revealed to man. The eletric fluids that operate upon a lower form from a higher, are, invariably, higher than their corresponding fluids or grades in the lower; and corresponding grades always co-operate; for by no other method can development be forwarded. Apply this truth to the subject under consideration, and it reveals the fact that demonical influences are not transmitted from the Second Sphere to the earth-sphere, or from spiritual nature physical. The lowest influences transmitted from the former to the latter, must be of a nature to e evate the latter, by nature's great law. by nature's great law.

innuences transmitted from the former to the latter, must be of a nature to e'evate the latter, by nature's great law.

The demoniacs who have exhibited the phenumena that have led to the conclusion that devils, or what is equivalent, evil-disposed spirits, possess men whether they will or no, have been mediums—individuals susceptible to spirit-ingularies; this can not be doubted; but that they were diseased phisically, is as evident, from the testimony adduced from the inducence demonical. What does it signify when a strong magnetic healer "lays the spirit" by the use of his hands to soothe the turbulent influence, but that the patient needs a physical magnetism to assist that of the attending spirit to enable the brain to work naturally? What does it signify that southing influence stransform the evil demoninto an angel, on being applied a sufficient length of time to equalize the circulation of the nervous fluids in the system?

Ancient, and modern records, will be searched in vain to find a case of "possession," "obsession," where the phenomena can not be safely attributed to disease instead of diabolism. A guardian spirit wishes to benefit his suffering charge in every way in his power, and seeks to impress thoughts come forth inverted, or distorted in every possible mainner, coming as they do through the brain of a madman. The insane, here has been founded that the phenomena of a brain acting to send forth, distorted thoughts. A mother, for instance, hatce her children when she is insane; her diseased brain distorts her natural love, into hate. The frenzy of "possed" individuals is accounted for like the frenzy of the insane; her diseased brain distorts her natural love, into hate. The frenzy of "possed" individuals is accounted for like the frenzy of the insane. It is not uncommon for insame persons to rave at times beyond control, which at others they are gentle and harmless.

But why is it, men will ask, that the attending spirit does not disables the munds of observa-

But why is it, men will ask, that the attending spirit does not disabuse the nunds of observers as to the supposed origin of the phenomena; and why do spirits encourage the bellef in the power of evil-disposed spirits to roam at will like prowing beats, from whom it is impossible for the unwary to escape? Ask why it is that nature so long concealed from man the object of her distructive agencies, operating since Earth was formed as much as her, so termed, beneficent ones? Ask why God did not tell unreasoningmen that Earth was foot formed in six literal days, instead of allowing the ancient seer to use the language he did in giving the account of creation? Ask why Moses, or the prophet that wrote the old Jewish law, did not tell the people why swine's flesh and kindred substances should be discarded for food? Ask why Jesus, the prophet of the Christian dispensation, than whom a greater had not lived, caused the people to believe in his 'Divinity, by his inspired words? Ask why the prophets of every nation in ancient times claimed so much especial favor of God, teaching that He was especially interested in one nation or people more that another? Ask why prophets in the present day are permitted to teach every system that the wisdom or ignorance of man can encover? And allowe all, ask lift is not time that men reason for themselves on questions that interest them as deeply as this question? It steem a Devil—an gred-field with whofu God divides dominions, or are there hosts of devils; each as powerful to lead men on to distruction as the old Satan of orthe-But why is it, men will ask, that the attend need with whom God divides dominions, or a there hosts of devels-geneth as powerful to led men on to distruction as the old Satan of orth-logy himself, and these let loose upon manklin-whose eyes are yelled to spiritual things, are who are, consequently, powerless to rep hom? (To be continued.)

Words For Boys To Remember.

Words For Boys To Remember.

Liberty is the right to do whatever you wish without interfering with the rights of others.

Save your money and you will find it one of the most useful friends.

Never give trouble to your mother or father. Take care of your pennies and they will soon grow to be dollars.

Intemperance is the cause of nearly all the trouble in this world; beware of strong drink. The poorest boy, if he be industrious, honest and saying, may reach the highest honor in the land.

Never be cruel to a dumb animal; rer Never be cruel to a dumo animal; ren at it has no power to tell how much it Honesty is always the best policy.

13 it is becoming the fashion in Paris, for their pipes and eigars.

ena."

It is proposed to give a plain and truthful statement of facts concerning a very marked case of the phenomena known to Spiritualiste as "plysical manifestations," regarded by scientific men generally as "tricks of jugglery" and by common sense, practical people looked upon as wonderful natural effects, the cause of which has never been

natural effects, the cause of which has never explained.

This case-in many respects resembles that of the French Peasant grif, 'Angelique Cottin, so well described by Robert Dale Owen in the Atlantic Monthly of September, 1834, in an article entitled the "Electric Giri of La Perriere," which (though well authenticated by French Journals) took place twenty years before.

The chief interest which may attach to this article will lie in the fact that the occurrences it describes are of very recent date,—baving happened during the past few months, and are suscentible of verification.

ticle will lie in the fact that the occurrences it describes are of very recent date,—having happened during the past few months, and are suiceptible of verification.

Further than this, it may, be added, that the witter is a confirmal sceptic as to the so-culled doctrin of Spiritualism. Indeed, a careful study of these phenomena, withessed by himself, hay strengthened him in the belief, that to, attribute their production to the spirity of the departed is ridiculous folly, delusion, and imposture.

Mary Carriek is an Irish girl, eighteen "years of age, who came to this country in the month of May, 1867. She is very ignorant, like the most of her class, but quick to Jearn anything required. Previous to leaving her native landshe had, for a short time lived in a gentleiman's family as "maid of all work," and she has always been healthy with the exception of a severe attack of fever occurring a few months before she left home. By a correspondence with the gentleman in whose service she had lived in Ireland, we find that nothing remarkable was ever discovered concerning her, except that at one time she had been a somnambulist, but seemed to have recovered from her tendency to sleep walking.

Immediately on her arrival, she went to live with a very respectable family in-one of the larger lowns in Massachusetts. At this time she appeared to be in periget health. She performed the daties required of her in a most acceptable manner, and nothing whitaever in her appearance or behavior excited particular remark. She seldom left the house, and at the time when the occurrences we are about to describe took-place, she did not have the acquaintance of six persons outside the family. She had lived in this situation about is nowled; the visit door and chambers commenced ringing in an unacconntable manner. This would occur at intervals of half an hour o longer during the day and evening, but not through the night. It was first attributed to the anties of rats upon the wires. An examination showed this to be impossible; though ces, and begged of the family not to send her away, for she had not a single friend in the coun-try, to whom the try, to whom she could go, and none of her countrymen would take her in, for the matter had already become notorious, and they shunned her as they would the Evil One, himself. Several applications were made by professed Spiritualists offering to take the girl, and provide for her; but it was not deemed advisable to place her undersuch questionable supervision. It was finally decided to retain her, and try to endure the disagreeable phenomena which, as will be seen, were only the bestiming of troubles.

It should be stated that the raps rejected to followed the girl from room to room, and could be heard in her chamber at night, when she was found to be in a profound sleep. Thus had just try, to whom she could go, and none of countrymen would take her in, for the matter i

failowed the girl from room to room, and could be heard in her chamber at night, when she was found to be in a profound sleep. Thus had matteragone on for nearly three weeks, when occurrences of, a more extraordinary character began to take place. Chairs were upset, crockery-ware thrown down, tables lifted and moved, and various kitchen utensils hurled about the room. No particular record of these occurrences was made until August 1st; after which time-and until the phenomena had entirely ceased, accurate daily memoranda were noted, from which some extracts are here taken.

"On the 5th of August, Mary was washing clothes, when a bench, having upon it two large tubs filled with water, was suddenly moved several inches. The lid of a copper wash-boiler was repeatedly shrown up, when the girl was not near enough to touch it. These pocurrences were observed by different members of the family."

"August 6th, Mary was ironing. The table at

August 60, Mary was ironing. The table at

which she worked continually lifted itself, and troubled her so much that she trained another table, where the same operation was re peated, and her flat-iron, which she left for a mo

troubled her so much that she took her work to another table, where the same operation was repeated, and her flat-iron, which she left for a moment, was thrown to the floor. This annoyance was always repeated whenever she worked at ironing, and more or less at other times. It was seen by all the members of the family, and other persons. The writer saw the table thus lifted, when neither the girl nor any other person was near enough to touch it. It has happened when a child nine years of age was sitting upon it, and also when persons have tried to hold it down! This lifting propensity seemed to communicate itself to everything movable. The covers to the wood-box and wash-boiler were continually slamming. A heavy scaptone slab, one and a haff inches thick, weighing forty-eight pounds, which formed the top of a case of drawers, was often affected in a similar manner. "On the 6th of August, as Mary was putting away the 'tea things', and about to place a metalic tray filled with dishes, upon this slab, it suddenly thew up and struck the bottom of the tray with such force as to upset the dishes upon it." This was seen by one of the family, and frequently occurred afterwards. The stone would also often be thrown up, violently when Mary was at work at the sink near it. On the last occasion that this happened, August 25th, the writer was scated near to it, and watching for the movement, which had been repeated several times within an hour. Suddenly it raised justificand fell with great force, breaking in two through the centre. Mary at the time belag in the act of wringing out her "dish-cloth." Soon after, one half of the same was thrown to the floor, and the fragments were then thrown out of the house on the ground, where they remained quiet. This peculiarly active stone, it should be added, fad, a few days previous, been taken from its place and laid upon the floor of a room adjoining, with a heavy bucket placed upon it; but as not imported in the pool of order the previous of noticing the effect, and with the greatl sleo, at one time, been fastened in its place by wooden champs, which were forcibly torn away. It is, moreover, worthy of particular notice, that another soapstone slab, in which the copper boilter is set, and which had become loosened from the brick work, was split and thrown to the floor-in like manner; showing that the force, whatever it may be, has a striking effect upon this kind of material. A plece of the same, weighing several pounds, was also thrown into the kitchen from the wash-room, no person being in the latter room at the time. A common cherry table, standing against the wall in the kitchen, often started out into the room, and at one time was hurled completely over upon its top. "On the 20th of August the table movements occurred many times. On this day a large basket filled with clothes was thrown to the floor-A small board used for souring knives, hanging against the wall, was thrown quite across the kitchen. The doors were continually slamming, unless locked or latched.
"August 26 and 27 were very stirring days there being hardly a half-hour of quiet. The rappings, which occurred daily, were particularly vigorous on these days. The chairs and other movables were thrown about; a large wash-tub-filled with clothes soaking, was thrown from the

ly vigorous on these days. The chairs and other movables were thrown about; a large wash-tub-filled with clothes soaking, was shrown from the wash-form to the floor, and emptied of its contents; a 'stoöl, having upon it a pail filled with water, moved itself along the floor; a porcelanginesi fettle, standing in the sink, was lifted over the side, and dropped upon the floor. The movable furniture in the girl's room was so much agitated, that, with the exception of the bed-stead, it was all'taken from the room for the sake of quiet.

of quiet."

The foregoing are a few, only, of the various phenomena occurring from the 31 to the 27th of August, there being but one day during the whole time, when nothing of the kind took place. On the date last mentioned, the girl was sent away for two days, to observe what the effect might be.

On the evening of the 29th she returned and recorded that she had not seen or head anothing.

reported that she had not seen or heard anything unusual during her absence. It should also be remarked that the family experienced no trouble while she was away; but within two hours after her return, the demonstrations again com-

It is needless to follow them further in detail It is sufficient to say that similar scenes to those of the previous days and weeks, were daily repeated from the date of her return, until the night of September 12th, when her neryous systems. peated from the date of her return, until the night of September 12th, when her neryous system succumbed, and she was seized with it violent attack of hysteria. During the paroxysm, which continued two or three hours, she was in an unconscious state, and could be restrained upon her bed, only by the combined strength of her attendants. After the subsidence of the paroxysm, she slept quietly until morning. For several days she remained in a very excited state, and on the nights of the 15th and 17th there was a return of the paroxysm, but without a loss of consciousness. These attacks were not characterized by any very peculiar symptoms, excepting, perhaps, a very disagreeable sensation referred to the base of the brain. From time to time she would seize the hand of her attendant, and press it upon the back of her head and/at the same time complain of strange noises. She also had severe attacks of bleeding at the nose, which seemed in some measure to relieve her.

From the date of her prostration until her removal to an asylum, on the 18th, no phenomena occurred.

At the end of three weeks she was thought to

At the end of three weeks she was the At the end of three weeks are to her-work, and pity for her condition, as well as a curiosity to observe if the phenomena would return, is duced the family to receive her back to service.

again.
She returned in a very happy frame of mind and comparatively calm; but it was noticed that she was quite nervous, and would start suddenly at any little noise at all resembling the rappings or movements of furniture which had formerly so much annoyed her, and driven her to the verge

of insanity. But none of the pher again occurred. She seemed very well, grew very fleshy, and performed her duties with alac-rity. Being desirous of learning to read and write, a member of the family undertook the

very leshy, and performed her duties with alacrity. Being desirous of learning to read and
write, a member of the family undertook the
task of teaching her.

She proved a very apt scholar, and made remarkable progress. At times, however, she complained of great distress in her head: but nothing of a serious nature occurred until some six
weeks after her return, when, on the night of the
24th of November, she had an attack of somnambulism, it being the first instance of the kind
since coming to this country. She arose and
dressed herself, wefit to the room'of her mastress
and asked permission to go out to clean the out
side of the windows. Her condition was at once
discovered, and she was with some difficulty induced to go back to bed. "She remenabered noth,
ing of this fin the morning. On the following,
and for five consecutive nights, this was repeatced. At about the same hour of the night she
would get up, go down-stairs, usually in her
inght-dress, with no light, and go about her
work. She would sweep rooms, dust clothingseour knives, go out of doors, cold weather as it
was, and brush the steps; sit down in the darkness and study her reading and spelling lesson,
and finally, in an hour or two, return to bed. On
the fifth night, however, nature gave out, and
she again passed into the condition of hysteria.
She was again conveyed to the asylum, where
she now remains, though she seems to have entirely recovered, and is there employed as a
housemaid.

So much for the facts in this extraordinary
case—facts well attested and beyond contraven-

tirely recovered, and is there employed as a housemaid.

So much for the facts in this extraordinary case—facts well attested and beyond contravention. As to a theory of the "moving rause," we have none; but we now, proceed to give results of observation and experiments bearing upon the case, referring their explanation to those competent to give an opinion. At an early stage of the phenomena, we sought to trace their production to electricity, and the results of some experiments seemed to give support to this theory. It has already been stated that the rappings were repeatedly heard in the girl's room by members of the family who went in after she was askep. The noises seemed to be on the doors, and sometimes on the footboard of the bedstead, and at times, as they came very loud, she would start in her sleep, and scream as though in the utmost terror.

(To be Continued.)

[From the Communist.] Woman's Rights and Communism

Woman's Rights and Communism.

Woman's Rights can only be fully secured by the adoption of Communism.

Woman's has a natural right to the same privileges as finan in all the relations of society. She should be allowed to engage in any occupation, assume any responsibility, and perform any duties the same as man is allowed to do, and be subject only to her ability for success in any occupation, the same as man is subject to his abilities. The laws of our States and of our Government the customs of society, should make no distinction or restriction on recount of sex, except only in such respects as the natural capacity and ability of each individual man or woman may require.

quire.

But society will have to be completely remod-eled in order to secure this condition of woman. To allow woman to vote and to hold office in the Government, is a political right, which she is entitled to equally as much as man, but when this is granted, a great deal more will need to be done in order to make her equal with man in her cone in order to make her equal with man in her business and social relations. This principle of equality to the sexes will have to be adopted in all the customs of society and in the habits of the people before woman's rights will be fully realized.

all the customs of society and in the habits of the people before woman's rights will be fully realized.

It is not politics only that must say, "Woman is man's equal," and politics cannot make her so, until religion, business, the family and society shall also declare it. Politics says woman shall not vote and hold office—it makes her pay taxes, but excuses her fighting. Religion says man is the head of woman, as the i.ord is the head of man, and that she must be subject to man as man is subject to the Lord—it requires her to support the church, but excuses her from preaching. Business says that woman must support herself by her own labor and business capacity—she may compete with man, (if she can get the chance,) but he pays her only half wages; and then tries to keep her in her own peculiar sphere andout of his particular trakeor profession forfear she will ruin his business. The family says the man and woman are one and that one is the man: that what belongs to the woman belongs to the man; and what belongs to the man is his own; the woman is required to sacrifice her equality by obedience in consideration of man's protection. And society is made up of the family, business, religion and pointes, and it clueates and restrains both old and young to conform to these customs—it says woman is by nature more delicate, refined and feeble than man, but it is horrified with th idea of allowing woman to engage in out-door ocupations or recreation which would develop her strength, activity and endurance so as to enable her to compete successfully with man.

But all these wrongs will be righted by Com-

as to enable her to compete successfully with man.

But all these wrongs will be righted by Communism. In the Community she will have the right to hold office and to have an equal vote in all its affairs, so that as the number of Communities shall be increased until the majority vote of their members will give them possession and control of the Government, then, if not before she will have equal political rights with man. She will be free in her religous opinions and need not depend for her-home, support or social position upon what church she belongs to, nor in fact upon whether she belongs to, nor in fact upon whether she belongs to, mor in fact upon whether she belongs to any church at all. She will be an equal partner with man in all the business operations of the Community—she will have the right to work in any branch at all. She will be an equal partner with man in all the business operations of the Community—she will have the right to work in any branch of business which it shall carry on, the same as man, and she will be entitled to the same supply for her necessities, comforts and enjoyments from the proceeds of their combined labor and from

their common property. She will be a companion their common property. She will be a companion with man, in the mutual enjoyment of their affections—each one seeking the happiness of the other in order to secure their own; but as the home is provided in common by the Community and not by the husband and as she works for the Community firstead of for him and subject to his orders, sine will be independent of any pecuniary necessity to give her hand Wilhou her heart, and she will need only to bestore her affections upon him who shall reciprocate it in purity and with kindness and respect; and thus marriage will be perfected by Communism and woman may enjoy equal rights with man in that relation. And society will conform to these true relations—it will encourage all to be free and equal, and to do whatever will make then most useful for the public welfare; and thus somman will become, in place of often being considered an incumbrance, a true help-mate to man, and both will henceforth co-operate for their mutual assistance, improvement, and happiness.

Toices Arom The People.

The Pennsylvania State Society of Spiritualists.

TO THE PRIESDS OF SPIRITUALISM IN THE STATE OF PENNSYLVANIA

STATE OF PENNSTANIA

The time is near at hand for out, annual meeting, the 14th and 15th of this month. Priends, we know there are thousands in our State who are suffering because there are no organizations; and we hope you will be aroused either to come or send statements to our meeting of your conditions and wants. Let us joint heart and hand in the great work of the age. Let us have your names and your influences, and the good work shall go on. It is mainly through organization that we can become acquainted with each other, and thus join shoulder to shealder in pressing forward the eart of progress. Ther is a responsibility resting upon us which we must not attempt to throw off. To us is given the work of presenting the grantlest truths which the world resenting the gran lest truths which the world as ever known. Let us, therefore, resolve that presenting the granest view force, resolve that we will do our duty, and that our society shall take its true position by the side of the other State organizations, which are now working so faithfully in the great cause. There are Spiritalists enough, and abundant means in this State, to have several missionaries in the field, who shall spread broad-east over our land the traths of our religion, and philosophy that are not only calculated to bring our friends together, but to bless all the children of our common Father.

On behalf of the Executive Committee:

41ENRY T. CHILD, M. D.,
634 Race Street, Philadelphia

For the Religio-Philosophical Jor A Contrast A Brace of Letters.

Messus, Epirons: Please stop my paper am a Spiritualist myself, I also believe in the am a spiritualist myself, I also believe in the christion religion and do not wish my faully to be contaminated with deistical or atheistical principles.

James Wyne:

Ottoway, Franklin co . Kan., Sept. 30th 1868

Hito S. S. JONES: As the Rimmon-Pintosorum real, Jor inxat, proposes to fearlessly esponse the cause of truth and is really on land for investigating principles. I therefore have a desire to have the reading of the paper, and to put in my mile for its support. The world is evidently filled to overflowing with sophistry and mysticism, yet there is a class of men who begin to book at this fectious condition with suspicion, and there are a few who begin to feel the need of something more reliable. Then at last begins to be a demand for something, substantial and satisfying. There is nothing that is or can be substantially satisfying but philosophic and scientific truth, and there is nothing which will dig out permanent truth from under this mountain of rubbish, but scientific investigation put in operation by logical reasoning. There appears to be a very general feeling abroad in the world that there are further developments of a higher order to present themselves and that the present inharmonious condition of, society is to be superseded by a harmonious and peaceful condition. There are very many conjectures about what it wilde and how it is to be introduced. The truth respecting this confortable condition in a not yet most intelligence. Biso S. S. JONES: As the Remoto-Philasor and how it is to be introduced. The truth re-specting this confortable condition has not ye made itself manifest. It whats be evident to the reasoning mind that when the haws, of our being are put into practical operation the possily would manifest a much higher condition of life. There can be nothing in the way of our enjoying the highest finaginable conditions of life, but our de-lusive education for the laws of God which are the laws of nature are perfect, and when not in terfered with in their operations secure perfec-conditions.

If the RELIGIO-PHILOSOPHICAL JOURNAL IS really the medium through which an honest and close investigation of the laws and principles of life can be had, if you will send me the paper, I will return you the price of it.

N. P. STEARNS.

REMARKS.

The two preceding letters were received at the same time and opened in the order in which they are given above. We publish them to show that men may be devoted spiritualists and yet widely differ in opinion as to what is truth. But it is "all right" yet we must confess that it is not always quite so easy to make our feelings harmonize with our philosophy. We try to do so and hope to come out conqueror—of self Now a word in regard to our beloved Journs, M. that Bro. Wylele fears to have his family read for fear of contamination. How fortunate that the famile has so watchful a guardiagn to think

that Bro. Wyhle fears to have his family real-for fear of contamination. How fortunate that his family has so watchful a guardian to think for them.

The Christian religion teaches us to "try all things, and hold fast that which is good."

It is true that we do believe in the "Christian religion" in its broadest sense—in the sense in which the gentle Nathripe taught it—in that

We recognize a phase of religion, which har-monizes with all other truths—all known sciences

monizes with all other truths—all known sciences—a humanitarian phase of religion which recognizes God, as a common father, and all mankind as brothers. Such we teach through the columns of the RELIGIO-PHILOSOFHICAT JOURNAL. We trust that our friends will see to it, that our ranks are kept filled up so that when one like Bro, Wylde discontinues his paper for like causes many more will spring up to fill the breach and enlarge our list of subscribers. We will be true to our convictions of right, and do our duty whatever may be the consequences.

For The Religio-Philosophical Jo Spiritualism in Minne

Spiritualism in Allancsoft.

New N. N. Swats.

Dean Journal.: Saturday-and Sunday the 18th, and 25th att., were glorious days for Minnesoft.

On those, days was inaugurated the grandest and noblest work ever undertaken by her people, the inauguration of a new spiritual era, which promises the destruction of death with its gloomy consequences and the enlightenment of all her sons and daughters, in the time, into a knowledge of our divinely beautiful Harmonial Philosophy. The track is label and the rolling stock already on the move.

I felt impressed to send you a brief account of our recent State Convention, a brief one only is nycessary as you will as soonas practicable (perhaps may already) have the full proceedings, through our corresponding secteary.

Subsequently to the formation of our Rice Co. Association of Spiritualists, constituted, mainly of persons from Faribault, Morrisown, Cannon City, and Union Lake, we instituted, a series of meetings at these several places which proved so inspiring as to encourage and emboden us to make a call for a State Convention. It so happened that simultaneously with our promptings others in different parts of the state were also hespired with an impulse and a faith in the achievment of the same object. Consequently, after a brief correspondence a hasty call was made and our convention convened.

I can assure you and the readers of the Journal and the called our convention convened.

our convention convened.

I can assure you and the readers of the JovaNat. that the expectations of the most sanguine
were more than realized.

At an early hour on the morning of the 26th,
so large a number had gathered from different
sections of the state, as to assure each and all
of a "feast of reason and flow of soul,"—a glorious pentecostal season. And such our meeting
proved. The convention was organized by calling Esq. Bangs of Mankato to preside and Bro.
Train to the secretaryship. In the selection of
these Brothers, convention was fortunate. Bro.
B. with characteristic ability, presided over our
deliberations with dignity and credit. Brother
Train applied himself to his duty with all possible devotion and ample ability. A state organization was established and resolutions passed
bearing upon the "great interests" of our cause. parion was estimistical and resolutions passed bearing upon the "great" interests of our cause. These sessions each day, consisted of inspirational lectures through mediums; pehearsal of poems songs and debates or conferences. Notwithstanding we had only two speakers from alroad the time did not half suffice to either digest all subjects of interest, or exhaust our speaking takent. Indeed, this could not be done since the angelic hosts were with us with their superhuman power of inspiration. I think it was remarked by Sister Logsn, that she had met in similar conventions elsewhere but never witnessed the exhibition of shetter takent, or higher toned and more spiriteshmeetings.

The two days did not suffice and the convention was continued till moon of the 28th, and then adjourned to relinquish the half to the use of the executive committee board.

Our association recommend through the executive board the holding of quarterly meetings of said association at different parts of the state also, auxilarly associations in each compty and town. It has also placed two missionaries in the field through whose services and through the remewed hope and courage which our convention has inspired, sustained by angelic ministrations we affirm with full assurance of faith that our resones to a call at our last breakfast, meal, be most fully realized.

It was this: bearing upon the great interests of our cause These sessions each day, consisted of inspiration

THE SPIRITEALISTS OF MISSION

May the smilight of their beautiful philosophy, never set; abut shine on with ever increasing effulgence and power, till not a ray oferror either theory or practice is left to afflict bankind. Of the merit of our several mediums and speakers, I may not speak, sing I would not reflect upon the one by complinenting the others. The very variety of our mediums and speakers added interest to our meetings and were alike important to our cause.

ant fo our cause.

Need I-say more. The clouds of error are dispersing, our horizon being illumined with the sunlight of our new Spiritual and harmonial philosophy, angelic assurances attend us on every hand and promise success. Truth is mighty and and must prevail.

We work then bethern not as one who best.

and must prevail.

We work then, brethren not as one who beatetil against the air, but with our feet firmly based
upon the foundation of imperishable truth. Our
cause cannot fail. Upwark, then friends, and
brothers to bask in the sunlight of the spiritual

heavens that decend to greet us.

I close knowing you will soon have full particulars of our Convention.

N. H. Swais.
Union Lakes, Rice Co.
Minnesota

For the Religio-Philosoph Dr. J. P. Bryant, the Great Healer Letter from, Dr. W. C. Bruson.

S. S. JONES, Esq.

Allow me through the columns of your paper
o pay a tribute to the wonderful powers which
control Dr. J. P. Bryant, the great healing me-

During the past eight months I have been

afflicted with dyspepsia, attended as usual, in severe cases, with torpidity of the liver and sympathetic affection of the heart, lungs and adjacent organis-producing great mental suffering, despondency of mind, nervous prostration and unequal circulation, causing cold feet and hands, cold-night sweats, pain, in my sides, back and slioulders, general debility and emaciation.

The nervo vital-action being greatly disturbed, a dejected state of mind followed by an exceedingly distrissing nature, in fact, so intolerable-that I was obliged to resort to powerful stimulating medicines for temporary relied, which ultimately aggravated the disease. Being a disciple of Escalapius in both Allopathy and Electic systems of aucilicine I resorted to the various supposed, remedies set torth in the Materia Medica, and after syallowing freat quantities of drugs without obtaining relief I was, at last, obliged to abundon business expecting that my labors on earth, in the material body, would soon terminate.

During the fore-part of last July, as a dernier resort, I concluded to go East and visit the sea shore, although I was a feeble that I could hardly get to the ears. Within a few days after arriving in New-York city I was deeply impressed to visit Dr. J. P. Bryant, at No. 325 West 34th street, who had the reputation of being one of natures healing agents. Although by this time, I had nearly lost my faith in everything on earth, to relieve my suffering, I called upon Dr. Bryant, who was an entire stranger to me and without asking any questions of me, he took hold of my hands and immediately described my feelings, and stated the cause of my indispotion and announced, to my astonishment, that he could restore me to health, which he accomplished, after a few treatments, by the laying on of hates each earth of the west of any indispotion and announced, to my astonishment, that he could restore net to health, which he accomplished, after a few treatments, by the laying on of lates of the states of my indispotion and announced, to m

icine.

This gratifying result has caused me to lose faith in the so called science of medicine and drugs for the restoration of the sick and afflicted. Believing that the time will soon came when the laying on of hands will supersede all other methods for restoring the sick to health and handless.

happiness.

I remain, yours respectfuly.

W. C. Bruson.

Science Confirming the Vision of Clairvoyance.

Chairvoyance.

Nearly a quarter of a century ago A. J. Davis, known at that time as "The Pough-keepsic Seer., while in a state of independent clairvoyance (see "Nature's Divine Revelations," pp. 159, 509, et. seq.) describing the origin and constitution of the sum of our solar system, said; "There is an accumulation and agglomeration of particles thrown from other spheres.

* Its igneous composition contains Heat, Light, and, Electricity: * * The Internal portion of the Sun is an immense mass of liquid fire, evolving an atmosphere of heat light and electricity."

About the same time, in 1846, M. Arago first aw these rosy protuberances (atmospheric) chich he described as "reddish flames which About the same time, in 1846, M. Arago first saw these rovy produberances (a timospheric) which he described as "reddish flames which sprang out from the surface of the moon during an edipse." Until 1821 these produberances were by all astionomers thought to belong to the meson. The chairvoyant was not therefore, imporessed with the their prevailing astronomical notions while describing the forg condition of the sun and its atmosphere. Now let us read what the astronomers have discovered during the recent edipse.

the recent eclipse:
"One of the astronomers sent to India by the "One of the astronomers sent to India by the French Government to observe this magnificant cellipse, telegraphs that at the point he was statistical to observe it under the most perfect conditions that at the moment when the moon interposed and covered completely the view of the sun, he was able to obtain a good view of the famous, 'rose-colored protuberances, which have been the vexed question of astronomers, that he found then of a precors nature and belonging to the son. He further added, "The spectre was most remarkable and unexpected."

From the observations taken by these gentlemen there can be no doubt that the problem is now solved, secret triviled experiments proving it, a most conclusive manner that the corona merely equivalent of the doubt that the problem is now solved, secret triviled experiments, proving it, a most conclusive manner that the corona merely equivalent of the doubt that the problem is now solved. Paris Correspondent of the New York Times, Sept. 27,1868.

Times, Sept. 27,1868.

A la the "Stellar-Key" Mr. Davis says that the enveloping stratified spirit sphere, denominated the "Summer Land," will one day be seen and demonstrated by the telescope.—Bannen or

It would form perhaps one of the most amusine, if not the most instructive chapters in poetic history, to compare the various opinions expressed by the inspired respecting happiness. He whodwells in a lonely valley believes happiness resides in a crowded city among company and books, while he who sings among the rattle of other men's chariot wheels, and the smoke of ten thousand chimneys, fixes the abode of happines by the side of some purling brook—be side a green hill, where the wind is ever fragrant, and the voice of nature alone is heard. The highborn bard sick of the hollow courtesies of polished society, sighs for pastoral solitudes, where bowers never fade, and flocks mere stray, and beauty is never out of blossom; the shepherd bard, on the other hand, who has to wander over moors and mountains, half choked in winter with drifting snow, and half scorched in summer with burning suns—who has to smear and cilp his flocks, as well as keep them from the fox, and save them, too, from smothering in and clip his flocks, as well as keep them from the fox, and-save thein, too, from smothering in a snow wreath, envies the opulent, and longs to be a lord. There was some sense in the remark of a *cotchman "now is beautiful in its seasons," exclaimed, "Aye, nae doubt it was beautiful to you, sitting with the rich wines and the lassles of Jerusalem sitting aside you; but had ye been a poor stane-mason, ye would hae said na such

Religio-Thilosophical Journal

CHICAGO, OCTOBER 24, 1868.

OFFICE SA SEA SEDEARRORN ST. SA PLOOR

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
JOHN W. SMITH, 7. S. JONES,
FURNISHERA AND PROPRIETORS.

The Terms of Subscription see Premium his and I've needs on eighth page.

All letters and communications intential for the edi-torial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy.

Drawer 6023, Chicago, Ili.

A PROTEST.

DRAR BANKE.—"At the last National Convention, I had the honor, though absent, of being appointen on a "cammittee to carry out neasures for State and National Lyreum-organizations. Accordingly I signed a call, which was subsequently sent to me, for a Lyreum convention, to be held in Philadelphia in November. But on due reflection, I wish to enter protest against the movement proposed by the schester Convention, and to withdraw from my co-operation therein.

It is any conviction that the Convention

a protest against the movement proposed by the Rochester Convention, and to withdraw from any co-operation therein.

It is my conviction that the Convention, though loyal to the Lyccum interests, made a mistake in the seperating the Children's Proposed Process from the American Association of Spiritualists. In the first place, a strong and vigorous parent organization has no moral right to shove an infant and dependent bud out in the cold, and bid it come to fruitage as best it may. That, surely, has a thoughtless, if not a hard and selfash look. In the second place, the young Lyccum cause ought not to be burdened by a cambrous organization, when its interests could be better served by a reasonable degree of attention on the part of the parent cause. A little thought, a little fostering care, a little love, and a small portion of the three or four days devoted to the deliberations of the annual conventions, would cover the Lyccum claims, and enable it to grow into beautiful proportions under the sheltering ving of the Association. Yours for the Lyccum, Many F. Davis."—BARNER of LIGHT.

We most heartily approve of our sister's protest.

The Lyccums should no more be separated—

We most hearthy approve of our sister's protest.

The Lyceums should no more be seperated-from our national, state and local organizations and their fostering care, than should parents and children be seperated, durning the minority of the latter. The one should lend aid and strength to the other. While the Lyceum will adorn and give zeast to Spiritualism, Spiritualism, in turn, is the soul of the Lyceum. They should be one and inseperable in continued action and ultimate design.

There is an overweaning anxiety among many spiritualists to imitate old theological institutions by establishing similar organizations for

ny spiritualists to imitate old theological institutions by establishing similar organizations for
controling the opinions, faith and acts of spiritualists; and while it is done under an avowed
intention of leaving the utmost freedom of
thought and belief, and while there is an element, in our conventions sofficiently strong toenter a protest and prevent the adoption of
creeds and sectarian dogmas in faith, yet the
tendency is continually manifested to put forth
opinions in the form of resolutions which shall,
and will be used to define the faith of spiritualists; all which is but an earnest of a tighter
bond to be adopted in the future.

We protest against all such notecone at their
inception. No one who has watched the movements that have been made at the last three National Conventions can doubt that such is the
tendency.

tional Conventions can doubt that such is the tendency.

The movement at Cleveland one year ago to ostrasise mediums, for physical manifestations, was the result of plottings to that end, and for which a committee was appointed at the Providence Convention. It exploded at Cleveland; but another movement equally obnoxious to the principles of spiritualism, was put forth under, and received the sanction of that convention, etc., The organization of a secret order. It too died—self-here.

still born.

To us some of the measures adopted at the Rochester Convention were equally mavise. Spiritualism is not to be bought or sold, nor confided to a few. It is sown broad-east and is peculiarly the birthright of the poor. The field confided to a few. It is sown broad-cast and is peculiarly the birthright of the poor. The field of labor is as broad as lumanity, and every spiritualist should lend his, and her, undivided efforts to right matters at home. Let our influence the felt in promoting Lyceums, and local organizations and the common schools in every district. Let no one be cowardly about entering his and her protest against sectarian innovations in our common schools, by dilligently inculcating liberal sentiments in home circles. We want nothing less than a broad free platform that comprehends every referm.

Let us have organizations for business purposess only. We ever have, and ever shall enter our most solemn protest against any and all measures to bind, or in the least degree to fetter the freedom of thought or expression thereof, Let Spiritualsim in all its phases receive the feastering care of its adherants, but let no pecuniary reward be required to be pried for a voice in our celiberations.

Let us " render unto Ceaser the things that are Let us "render unto Ceaser the things that are Ceaser's" but the gospel of the angels is for the poor as well as for the rich, and should be heard; and inspired tongues should be allowed to speak in our conventions, when selected for that purpose, by the local, State or National organizations without an iniatory or pecuniary fee—of five dollars, or any other sum.

We feel called upon to speak plainly upon this subject. We believe, we know, the great public heart—the great soul of Spirtualism, will stand by this sentiment.

or others, who have a word of truth to utter in behalf of the angel word, or the cause of Spiritualism in a local or State Society, shall be forbidden to do so because they have not paid a fee to entite them to a membership, in a National Organization? Nây, nay.

tion? NBy, isy.

Agalu, we repeat, we are glad that our sister
Davis has put in her protest upom the Lyccum
question. More protests will be heard upon question. this subject we opi

We have no fault to find with the members of the National Conventions, and doubt the National Conventions, and doubt not that they did that which they believed to be for the that they, like other men and women, are to err, and that they did err upon many

best—that tney, mechanisms is all of err upon many important points, we have no doubt.

It is our business, as it is the business of every Spiritualist, to canvass all of these questions and express our highest convictions of what is

and express our highest convictions of an ar-right upon the subject. We owe no allegience to any power on earth or in the Heavens, but our own highest convic-tions of truth—the I God within. That, alone, with due respect to the judgement for others, we

We have no pride in preconceived opinions. We have no pride in preconceived opinions. We try to live for to-day—useing the past to guard against the shoals and qui teksands that may exist in, or near, our pathway, yet unexlored: for nothing is lost by the individual or collective follies of Spiriusalists. Experiencely the greatest and best teacher. If we would, as an onler, become sectarianized—fossilized the powers of the invisible world, which has brought us, as a people, into existance, would-thwart it—aye, would disintegrate any organization tending thereto as it now "shakes the dry bones "of Old Theology.

PRONTIER DEPARTMENT.

Our readers will be pleased to learn that Bro.

Our readers will be pleased to learn that Bro. E. V. Wilson has kindly volunteered to take charge of our new Department, and all will serve that no man could be found better adapted to that position.

In two senses he is the man to fill a Prontier Department.

In two senses he is the man to fill a Frontier Department,
His labors on the frontier or in the new States have far excelled those of any other Person, and among that most enterprising and intelligent class of people, who are so actively engaged in building up new States, and developing the resources thereof, he is a general favorite. It may be said he is held in the same high estimation by the masses wherever he goes, be it East, West, North or South, but of late his labors have been more especially active in the new States—on the Frontier.

Secondly, Bro. Wilson is a Frontier man in

on the Frontier.

Secondly, Bro, Wilson is a Frontier man in the most important sense. He stands foremost in our ranks as a medium, and as a lecturer.—He takes the position of an advanced guard—not a "fosfornhope," exactly, for he is full of hope and trust in the powers that accompany him.—He storms the strongholds of old Theology and carries them at the point of truth, which is like a two-edged sword cleaving in twain old errors and superstition, until it stands aghast with wonder and astonishment. The Priests go out to hear him, not singly, but frequently in platoons; armed with Bibles and theological dogmas, believing that these weapons will be sufficiently potent to secure the defence of their ramparts from his assaults. With these weapons and the hands that wield them, he is perfectly familiar and turns them upon Old Theology until her ministers fice from him, warning the people to leware of so dangerous a man—But alsa, alas their power to rule the people has gone—The people laughed the Priests to scorn, while they listen with the closest attention to angel teaching through fire, Wilson.

He will in the FIONTIER DRAITHENNIN, give our readers much of his every-day experience. Not a day passes that he does not see, and converse face to face with spirits. Much that hessees and hears will be faithfully reported, and published in that department.

We feel confident, that this movement in the way of progressive improvement of our beloved JOCKNAL, will be most heartily approved of by an appreciative public. the Frontier.
Secondly, Bro. Wilson is a Frontier man in

COLUMNOUS NOTES.

Among the serveal friendly notices and greetings from our many cotemporaries, was the following hearty one from the BANNER OF LIGHT.

lowing liearty one from the BANNER OF LIGHT.

We are glad to see this able cotemporary again appear in its original size and power, and under the guidance of S. S. Jones, Esq., going forth with its doubled pages to its great and good work in the glorious cause that engages us all more and more carnestly as we become more acquainted with its benefits and blessings. If the thousands of able Spiritualists in the West will take hold and help Mr. Jones, he will make his paper a powerful, useful, and most efficient instrument in spreading the truths of our new philosophy, a religion of life, of death, and of immortality.

The Other Spreattities also loves no under

paniosophy, a reigon of the, of death, and of immortality.

The OHIO SPIRITUALIST also lays us under tribute to it by the following highly complimentary and timely remarks:

This paper comes to us this week, enlarged to double its former size, on a better quality of paper, and improved every way. Brother Jones, has undertaken a gigantic task, not only in building up his paper anew, but retrieving the fallen fortunes of the R. P. Publishing House, No enterprise ever set out with brighter prospects, and none ever sank so hoplessly, yet our irrother has been ever hopeful, and seems about realizing, his arthent desires. The prayers of every reformer must be for his success. The JOURNAL, with its enlargement enlarges its field of view, now promising to become cosmopolitan, covering arts, science, literature and the news of the day; in short becoming in the West-what the BANNER OF LIGHT is in the East.

Por which our brothers of the quill have our

the day; in short becoming in the West-what the BANKER or Lourr is in the East.

For which our brothers of the quill have our most heart-felt thanks.

The Strintrualist says: "No enterprise ever set out with brighter prospects, and none ever sank so hopelessly." You are right in this, Our prospects were bright until the evil hour came, in which Mr. Jones was betrayed by those in his own household—those, to whom, he alone, had given position and bread. But thirty pleces of silver, or that which was supposed, by the betrayer, to be its equivalent, has been potent in more instances than one. Upon the subject of our betrayer, to be its equivalent, has been potent in more instances than one. Upon the subject of our betrayer, we have said but little—much has been said by our betrayers. Many of our readers are doubtless familiar with a certain circular issued by the then editor and president of the SPINITUAL REPUBLE, with certain other names appended, of as little importance, making great promises that they were about to, and soon would publish a paper. Also breatling maryelous threats of legal prosecutions &c. Occasionally, through some obscure channel, the same

element finds vent in a spirit of unkindness worthy only of the author. But we have, in an experience of many years, learned that hol-lew pretentions, unaccompanied, with visible re-sults, amount to but little—that works are all potent -and that time ever brings the right tent—and that time ever brings us right upper most. So we choose to work on, owing no man aught but good will, leaving those who have done us, and still wish to do us and our enter-prise harm, to reconcile their conduct with the prise harm, to reconcile their conduct with the principles, which they, in common with us, pro-fess. However "hurculean" the task, with the aid of friends in Spirit-life—good contributors and plenty of praying subscribers, which we hope to have, we will make our enterprise a suc-cess.

A VERY COMMON OCCURENCE.

"EDITOR OF THE JOURNAL: I hope you will correct and excuse mistakes, which may appear in this communication. I have written in much

A large proportion of our correspondent comes to us with a similar request. Each correspondent thinking that "it will be a small matter for Mr. Editor to correct and revise meanscript. Few unacquanted with the drudgery and rotine of the life of an editor and printer think that on a given day twenty or more sim ery and rotine of the life of an editor and printer think that on a given day twenty or more sim-ilar requests may be made to us. But such is oftenthe case. Therefore we beseechingly and politely request our correspondents and contrib-utors to spare us all the reviseing they possibly

can.

These suggestions do not apply alone to new or youthful compositors. For this day we were compelled to lay aside a manuscript from an old and valued contributor, who is an author of more than thirty years standing. Hereafter we hope that each contributor will rather be enabled to say; "Mr, Editor, I have carefully re-written and revised my manuscript to save you that trouble and expense, knowing that your time is greatly occupied, and that your position is one of great responsibility and perplexity." For which we shall be much obliged and their articles much more Jikely to escape mangling.

MUSIC HALL MEETINGS.

Mrs. Hoadly spoke at this Hall, morning and evening, on Sunday, the 11th inst. By request she spoke upon the subject of the Second Coming of Christ, in her morning discourse, and continued her remarks upon the same subject in

the evening.

This was a subject upon which this Sister was pre-eminently at home, and therefore it received at her hands that careful and reasonable scrutiny that sound argument and ripened judgment ever dictates

MANIPESTATIONS IN ST. LOUIS.

MANIPESTATIONS IN ST. LOUIS.

Peter West, the well known, and lately wonderfully developed medium, of this city, has lately been on a visit to St. Louis; where he both
pleased and astonished those who had sittings
with him. We have received a full account of
the manifestations witnessed in his presence
while there, which we may have to defer until
another issue, as it came too late to warrant its
insertion in this number.

THE SPIRITUALISTS OF IOWA.

Our Jowa friends, with those in Minnesota are wide awake and thoroughly imbued to desomething for the cause of Spiritualism.
A very profitable and interesting Convention has lately been held at the city of Des Moines, if the propert of which the reader will find in an other column; which it would be well to read as it embodies many good ideas and suggestions

LIBRARY HALL.

Mrs. Nettic Colburn Maynard delivered two discourses for the First Society of Spiritualists at this Hall, on last Sabbath, the 1th inst. The attendance in the morning was not large, but in the evening*she was greeted with a good audience. We did not learn the particular topics of her disco

The discourse.

She speaks in the trance, and makes quite a prepossessing appearance on the platform in her capacity as a public speaker.

MUSIC.

We are now offering new inducements to such as want musical instruments and printed music. By applying to this office by letter any infor-mation upon the ubject will be promptly given. See advertisements in another column.

A CHOICE NUTBER.

We have endeavored, as we always do, to make this number of the Jouinsas, an excellent one. We are still enabled to give our readers extracts from Frank's Journal, which are, if any difference, even more than usually interesting.

DR. CLARK'S SPIRIT MEDICINES.

Will be found adacrtised in another column, and are said to be be equal to all that is claimed for them.

SEWING MACHINES.

See advertisement in another column.

GRANT'S VIEW OF THE PRESIDENCY.—Gen Grant lately said to some friends who wished to detain him in Washington until after the elec.

tions:
"I have a horror of these political jobs, and I don't think my presence here can be at all necessary. Just look at it; I shall have to remain a prisoner in Washington during four long years, to date from March next, and you would deprive me of a little holiday before undertaking that hard labor, more crushing even than the rest. No, no i I need to go and recruit myself awhile among the mountains; and I am going to Galena to await the result of the election."
Said a member of a church to another. "I can

Said a member of a church to another, "I can give five dollars for this object and not feel it." "Then," said his companion, "give ten and feel it."

130 See our Book notices in this number of VINE COTTAGE STORIES.

Ziterary Botices.

THE NORTHWERE PARMER, is the title of a beautifully executed monthly Magazine of Rural Life, published simultaneously at Chicago and Indianapolis, by the "Northwestern Farmer Co. T. A. Beam and T. A. Taylor, Editors, Mrs. M. C. Beam Associate Editor.

We have not seen a more beautifully executed Magazine devoted to the agricultural interest. The typography and embellishments are artistically executed and the paper on which it is printed on is white and clean.

The matter contained in the number before us is well written and deeply interesting to all who take an interest in Agriculture or "Horticulture, and who is so destitute of totale is not to do so." The Magazine has nearly completed its third volume. Until recently it was published only in Indianapolis.

Terms \$1.50 per year. Address N. W.-Farmer Co., No. 57 State Street.

SMOKING AND DRINKING, is the title of a new little volume of 137 pages, 12 mo. By James Parton, Ticknor & Fields, Publishers.

This little volume is republished from the Atlantic Monthly, and abounds with facts studded with jewels of thought, which renders it highly pleasing to all classes of readers, and is well calculated to do a vast amount of good.

The following subjects are ably discussed: "Does it Pay to Smoke—By an Old Smoke-r."

"Will the Coming Man Drink Wine?"

"Will the Coming Man Drink Wine?
"Inebriate Asylums, and a Visit to O
Price fifty cents.

Price fifty cents.

HUMANNATURE, a Monthly Record of zoistic science and intelligence, embodying physiology, Psychology, Spiritualism, Phylosophy, the Laws of Health and Sociology. An Educational and Pamily Magazine. London, James Burns, Progressive Library, 1 Wellington Road, Camberwell S, This invaluable European cotemporary in reform and in the investigation of truth, science &c., &c., should have received an earlier notice at our lands. And we can not now offer any other apology than that in the hurry and press of business, incident to the life of an editor and publisher, the duty was, overlooked, forgotten,

publisher, the duty was overlooked, forgott and unintentionally omitted.

It is a periodical, that is in a co aces, every way worthy of the support and patronage of the scientific, thinking, investigating and reformatory public in every quarter of the globe. We feel that we could not speak too highly of it, and cordially welcome and recommend it to our friends and readers.

LIFE'S UNFOLDINGS. WONDERS OF THE UNIVERSE

REVEALED-TO MAN. Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

S. S. JONES,
Publisher,
Relatio-Philosophical Publisher Associa-TION PRINTERS

The Medium, in his address to the public says:
The Medium (David Corless, of Huntley's Grove
McHenry Co., Ill.,) through whom this work was
given, has been a careful observer of the phenomran of "Modern Spiritualism" for over twenty years
and during that time he has been the humble Medium through which hundreds of philosophical and
through the same of the care of the same of the
through the same of the same of the same
the pamplet a careful and attentive persal.
The Introduction entitled "The Unvaliding" treats
of man as the grand objective ultimate of Life's
Unfeddings:
In all the conditions of Life's unfoldings, there is

of man as the grand objective ultimate of Life's Unfeldings:
In all the conditions of Life's unfoldings there is a principle which rules all things for one eternal is a principle which rules all things for one eternal elements of one of the life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

The next sub-head treats of "gravitation, organization &c., the author says:

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfoldment of Man's organization, and all things perialning thereto.

On page twenty-four the author treats of the way mediums plant likenssee, in the true order of the development of the arts and sciences.

on page twenty-four the author treats of the way mediums paint likensses, in the true order of the development of the arts and sclences.

In part second, under the general head of mysteries Revéaled, the author treats of "How Mankind" Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we induce the Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

"Man as a component of all elements demonstra-ted. The Life element discussed. The Scautiful laws of equanimity unfolded. What Soul is. The Unfoldings of Light and Life investigated. Do we ever see a Spirit. A Guide to the interior Life or the Souls Lifeanimating Principle." This work is neatly got up and consists of seven-ty-three closely printed pages and we healtate not to asy that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

enumerated, than any other work of equatience we have seen.

Mr. Cerlees is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last man,that we should have believed could indite a book teeming with such sound philosophy and tipon such obtrose subjects. Of himself he could not do it. When inspired by the angels he is to all appearances another man. The work will be sent by mail front his office to any one on receipt of fifty cents.

Address, S. S. JONES.

Address, S. S. JONES. 81 Dearborn Stre

LITTLE HARRY'S WISH

PEAYING SOLDIER.

BY MBS. H. N. GHEEN.

Author of "Lidas Tales of Rural Home," including
"Helen or the Power of Love," "The Strawberry Girl," "Ralph, or I wish I wash!

Black," "Rhymes for Little Folks,"
"The Flower Girl," "The Orphan's Struggle" etc., etc.

THE LITTLE FLOWER GIEL

THE ORPHAN'S STRUGGLE By the Same Author.

S. S. JONES, Publisher. By the S

RELIGIO-PHILOSOPHICAL JOURNAL OFF. . 84 Dearborn St

Chicago L.L.

Chicago Li.

The above named little works of about thirty
pages each are fresh from the press and belong to
a series designed especially for children, youth and
Children's Progressive Lyceum Libraries.

Mrs. H. N. Greene is one of the most populars
writers of the present ago and especially adapted
to the writing of popular liberal books for Children.

dren.

All the works she has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and the wouth.

high moral tone and at the same time are deeply interesting to every reader, especially children, and the youth.

Being childlike in her nature she readily enters upon that plane of life and distributes to, the young mental food which is received into and treasured up by their very souls; producing the most happy results, in leading minds to a due appreciation of great and ever litring truths for practical use in more mature age.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will comprise their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

Lycoums.

They are apily embulished and every way attractive and will be sent by mall on receipt of twenty. five cents per copy.

A reasonable discount to the trade.

J. C. BUNDY,
81 Dearborn Street
Chicago, Ili.

Bersonal and Zocal.

The elder Dumas is writing a romance from the incidents of Adah Menken's melancholy life. The officers of the Jowa State Spiritualist As-sociation have our thanks for the excellent man-ner in which they prepared the manuscript re-report of the State Convention of Jowa.

Mr. Emerson, Mrs. Julia Ward Iflowe, Henry James, and other prominent people of similar toastes, are to read articles of interest to the Boston "New England Women's Club," daring the coming winter.

Boston "New England Women's Club," daring the coming winter.

John B. Gongh Started on a locturing tour on the first of October which will not end until the first of May, He has already declined, over 800 invitations, and made a score or two of engagements for the years 1860-70.

The Prince Imperial of France is very fond of dancing. His religious training has not been neglected, as is evident from the following which is credited to, him:—"When I am Emperor, I will have every body perform his religious duties: I will not have persons without religion."

Young Dumas threatens to dissect artistic and literary life in Paris, as he has already slown up social life, in the preface to a collected edition of his theatrical writings. It is said he proposes to paint a moral on the fact that his father after forty years of labor is not in circumstees to cases work.

Mrs, H. B.Stowe is small and slight in figure with delicate features, fall of intellectual refinement, and quiet grade of manner which, though perfectly mobitrusive, bespeaks the lady at all times, and would always make her recognized as a person of high culture.

a person of high culture.

Gail Hamilton says of the New York seamstresses: "All suffering as pitiable, but I cannot spend all my play upon these forty thousand women in New York, who are annoyed, hindered and injured by the incapacity of foreign servants, but whose lives might grow smooth and peacful through the advent of forty thousand intelligent American servants."

Our Minister to China, J. Ross Browne, and party, have arrived safely at Yokohama, and left that port for Shanghae on the 28th of

August.

After Whalen, the condemed assassin of D'
Arcy Mc Gee, had been returned to nis cell, under sentence of death, he alanced a hornpipe
and sang a song.

Napoleon employs a corps of men in Paris
whose sole duty is to keep a watchful eye on
literary men to find out the pseudonyms of each
and record anything suspicious.

The Savannah Republican publishes a cara,
signed by Mr. William It. Smith, calling for relief for the family of the late John J. Audubon,
the celebrated naturalist.

An actor 75 years old, and thoroughly "up" in such roles as Hamlet, Othello, etc., was admitted to the position of "old man" in the Detroit poor house, a few days since.

poor house, a few days since.

King Theodore's son is to be carefully trained for the Indian civil service. He said to be a boy of uncommon quickness, and will have no difficulty in passing the examination.

Colonel Fitzgerald, editor of the Philadelphia City Items, has another new play, "Wolves at bay," nearly ready for production. The Colonel has, written five plays during the past year.

Year.

The admirers of Leigh Hunt shaye been for years trying to raise sufficients under a monument to the memory of the poet. Eighty pounds are still wanting to complete the required sum-

LATEST NEWS.

SAVANNAH, October 14.—The steamer San-salvador arrived this morning with the remains of Hon, Howell Cob. The Mayor and Alder-men, members of the bar, and many citizens, received the body at the wharf, and escorted it to the Central Railroad depot, whence a spe-cial train carried the remains to Athens, Ga. Flags were flying at half-mast.

FOREIGN,

LONDON, Oct. 12. Despatches from Madrid state that great interest is manifested in Cuba, in regard to the representation of that Island in the New Gov

ernment of Spain, and also in regard to the abo-lition of slavery; and the action of the Constituent Cortes on these questions is awaited with great anxiety. The Ministers promise Cuba coual liberties with Spain.

The Dady News says there is no doubt the rotocol of a treaty prepared by the American linister will be approved by the English Parament and by the American Congress.

It is announced that British mails will not go forward by the Hamburg line after October.

Minister Burlingame, representing his Celestial Majesty, the Emperor of China, wins friends personally and for his mission daily, and the attacks made by a portion of the London press on the Chinese and American treaty and the objects of the Embassy generally, have cased. MADRID, Oct. 13.

MADMID, OCC. 13.

The Provisional Junta ts sure of the adhesion of Lersuudi, the Captain General of Cuba. De spatches were sent to him by steamer, which left Cadiz on the 2d, which it is believed will remove all doubts had of hesitation on his part as the curse to be pursued.

The Junta has issued another circular urgingthe extinction of all religious corporations.

The internal taxes on home or foreign ware ave been abolished.

The Spanish Junta has seized the property of the Jesuits and abolished the order.

The Jesuits and anoissnet the order.

MADHIN, Oct. 15.

Forty-eight cities being all the administrative centres, adhere to the Junta and monarchical principles. Seven cities have denounced the ciergy, and all denounce religious orders.

The meeting of the Cortes has been fixed for-December 15, so that representatives from Cuba and Porto Rico may appear.

The Junta has removed the Bishop of Huesca and the Bishop of Urgel, who are accused of having aided the recent Carlist demonstration.

The Catalonians have petitioned against the reduction of the customs tariff.

The army will be exempt from the new tax bout to be levied.

Maditio, Oct., 16.

The Central Junta have issued a decree de-claring that all children born of slaves, after the 7th inst., shall be free. .

7th inst, shall be free.

A decree ordering elections for the Cortes in the colonies will soon be issued. Slaves will not be permitted to vote. The Colonial Deputies will be allowed to propose a plan for the abolition of slavery. Free schools in Spain have been re-opened. The estimates of the Bureau of Public Works are only half those of last year.

In the appointment of Deputies for the Constituent Assembly, the Spanish Colonies are entitled to send four representatives.

The Elembers' asserts that General Prim is intiguing to gain the prime power, but that Espartero, who is daily expected in Madrid, disapproves of the influence of General Prim in the Government, and will do his utmost to thwart his designs.

The Gaulois predicts that the European powers will soon recognize the Provisional Junta as the de facto Government of Spain.

HAYANA, Oct 12.

Captain General Francisco de Lersundi hasiscued a proclamation to the inhabitants of Cuba and to the army here announcing the creation of a Provisional Government in Spain, and acknowledges the same. He invites all to join him in allegiance and loyalty to that authority, and recommends all to peaceably await the course of events. The proclamation has been well received.

HAVANA, Oct. 13. HAYANA, Oct. 13.

Captain General Lersundi has not preclaimed for the Provisional Government in Spain, but will maintain order and the laws. He says he is a loyal Spaniard only retains and govern the island as a portion of the Spanish, dominions, ir respective of parties governing the nother country. He claims to protect the life and property of citizens, and will impede any demonstration of any faction, and preserve the peace.

A little girl, who was walking with her methor, was tempted by the sight of a basket of oranges exposed for sale, and quietly took one; but afterwards stricken by conscience, returned; it. On her return home she was discovered in tears, and being asked the cause of her sorrow, replied, sobbling, "Mama, I havn't broken any of the commandments, but I think I have cracked one a little!"

A very little girl said to her mamma one day "Mamma, do let me dress more plainly." "Why, so dear," said her mamma. "Because I read in the bible, 'The Lord hateth a proud look,' and you know how fine clothes often make me feel."

The Oregon Legislature has adopted a memorial asking Congress to subsidize the branch of the Union Pacific Railroad, leaving the main trunk in the neighborhood of Salt Lake, striking across to the Columbia River, thence... to Portland, and thence to Puget Sound.

Emusements.

"Midsummer Night's Dream," which has been nightly produced, at McVicker's Theatre, for near a score of nights, is still attracting crowded houses. In reference to it we can say in the language of a cotemporary that Chicago owes much to the taste of Mr. Jeffers n, in selecting, and the enterprise of Messrs. McVicker and Myers, in producing, as a super-hand thoroughly artistic measurements. in producing, so superb and thoroughly artistic a spectacle in "Midsummer Night's Dream, While admiring its results, it is difficult to realize how much of real art, ingenuity, experience, ia bor, and expense are required to present a spec-tacle of this kind in all its complements and fin-

Remember seats can be secured six days in ad-

ance.

Full houses have greeted the production of loucicault's Thrilling Drama, the "Long Strike or the Working men of Manchester," at Col. Vood's Museum, which was produced for the ast time on Saturday, the 17th ipst. And on donday, the 19th, the New Irish Drama, "Paul & Diboli," will be put on the boards of this Theastre.

Theate.

Monday, October 19th, C. D. Hess & Co., in troduce, at Croshy's Opera House, Fox's Grand Fairy Trick Pantomine, entitled "Humpty Dumpty," consisting of wonderful tricks and laughable mishaps; which will produce a grand rush again for the Opera House.

rish again for the Opera House.

Arlington's still receive their full share of the lovops and seekers after amusement. The return and reappearance of Rollin Howard, the
furlesque Prima Homa, has again abled new
interest to this already popular resort for aniuse-

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If shoemakers are not radical, they are at least addicted to extreme measures. Some very bad actors think they are tragedi-

ans because they are murderers of the text.

An affected singer at a concert, the other night, was told by a wag in the audience "to come out from behind his nose and sing like others."

Bublic Meetings.

Lecturers and Mediums Convention.

Lecturers and Mediums Convention.
The time of holding the Lecturers and Mediums Convention on the first Wednesday and Taursday in November at
Inflato, N. Y. has been changed to the second Wednesday and
Interacts in November. All the speakers and mediums and
hiey only are invited. The Convention will be held at Locum Hall, corner of Court and Pouri street.

John Markey, Proc.

Missionary Movement in Illinois.
As bayetodyn noticed, our Nate Missoary, the well ke and elequent speaker and medium, Dr. K. C. Du na, will empos his field of labor the couping month. His route of the during October will be shough the line, and skindly of Alton and St. Louis St. R.

atton and at Louis R. R.
Those desiring his services should apply immediately by
addressing the Secretary of the Missionary Bureau, or the
Dr. himself at his resistence in Reckford III, p. to, 1000. Entertainment and a room for hint to speak in 6s all that is required of the friends;

J. N. MARSH, Serretary.

The Spiritualists of Kaisses will need in Convention at To-peka on the 25th, 24th, and 25th of October 1865, J.M. Peebler E. V. Willson and other prominent sprakes are expected. Ample provision for entertainment of friends will be made. All are cordially furited.

Perorder of the Executive Com. of State Association of

R. S. TENNEY, COR. Sac.

eting of the Illinois State Association of Spiritualists.

To the Spiritualists of Hillings in the Spiritualists of Hillings in the Spiritualists of the State of Hillings in the American of Spiritualists, a State Convention will be held in Springfield on Friday, Saturday and Sambay, October 240,24th and 25th, 1685. The Association will convene in the Spiritualists of the Spiritual

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S. Frank White, Prysidenice, R. J.

Mrs. M.-Macomober Wood, II Dewey st., Worcester, Mass.,

F. L. H. Willis, M. D., 27 West Fourth spreaf, New York.

Dr. E. B. Wheelsk, speaker, Sinte Cynter, Lowa.

Mrs. Pannie Wheelsch, chalroyand, State Center, Lowa.

Br. J. C. Willey, Burtifigton, Ison.

F. V. Wilsey, Bornington, Ison.

Mrs. N. J. Willis, "Tremont How, Room 15, Boston

Mass.

Mrs. N. J. Wille, "I Trenout Rows Round 15, Roston, Mass March Carlotte, Valleyer care Rela Marth, Roston, Mass Mrs. E. M. Walcott. Address care Rela Marth, Roston, Mass. Mrs. E. M. Walcott. Address Panley, N.I. Mrs. Hattie E. Willom, (colored). Address 70 Tremont street, Rifton, Mass.

EligaPWoodworth, lengtrational speaker, Leslie, Mich. W. F. Wentworth, will becture in the Wort where desired Address, Wentwen, care of George G. Pergeoss.

Gilman E. Washburr, Woodstock, V., Prodill. Willysh, Clyde, G. A. Washburr, Woodstock, V., Prodill. Willysh, Clyde, G. A. Wheelock, Tolledo, G. A. Washburr, Woodstock, V. M. Waren Woolson, transc speaker, Hastinge, N. Y. Walcott, Auguster, M. Walcott, Janesville, Wis. Waren Woolson, transc speaker, Hastinge, N. Y. Walse F. T. Whittier, 462 Speamers st, Milwanker, Wis. Zerah C. Wholynik. Adverse Mystle, Com.

Mrs. S. A. Willis, Lawrence, Mass. P. G. Dox 473.

Mrs. Mary E. Willson, Battle Greek, Mich.

Miss H. Warias Worthing, Owego, III.

S. H. Wortman, Baffalo, N. Y., Lox, 7444.

Mrs. Juliette Yeaw, address Northbowy, Mass.

Kr. and Mrs. Willson, Diele Cliff, Edsha Woodston, Mrs. Julietto Yeaw, address Northboro', Mass. Mr. and Mrs. Wm. J. Young, Boise City, Idaho Turritory. Mrs. Fannio T. Young. Address care of Capt. W. A. White Hammahire. III.

ng, Hampshire, III.

†E. S. Wheeler Address care of Banner of Light, Boston,

N. S. Oreenleaf, Lowell, Mass.

Ye- Laura De Force Gordon, San Francisco. Cal.
W. A. D. Hume. Address West Side P. O., Clevaland, O.,
Lyman O. Howe, happfutional speaker, Laona, N. Y.
James Trusk, Rendunkong, Ma.

nmunications from the Juner Life.

He shall give His angels charge

munications under this head are given through a well -developed trance medium, and may be implicitly lied upon as capaing from the source they purport to-the

PAYOCATION

Thos immutable principle. Truth—Thos that bringeth peace and harmony unto every heart—Thos that bringeth joy and 'gladness to the oppressei—Thos that art ever present, and only waiting for a perfect recognition—Thos that art in the raging ocean and in the clear blue dome above—Thos that art in the acome and in the piblics upon the shore—Thos that art in the acome and in the full grown tree of the forest—Thos that art in the breast of the little songster as well as the eagle that soars aloft—Thou that art in the breast of the little songster as well as the eagle that soars aloft—Thou that art in the breast of the liftle, an immortal germ, as well as in the breast of the advanced in years.

Unto Thee as a principle would we call the at-

Unto Thee as a principle would we call the at-tention of all humanity. We feel that with Unto Thee as a principle would we call the at-tention of all lumanity. We feet that with a sense of Thy presence all will be enabled to look upon the various changes and experiences as a part of their unfoldment, steps in the grand marely to a higher and more perfect condition of happiness; and that in order to obtain that happiness we must be developed to a -perfect understanding of that germ that has ever been within our breasts.

Within that germ lies the treasure of all hap piness. May we all feel Thy invigorating influ-ence, that we may be quickened in perception and reason-from the center of intellectual power. and reason-from the center of interaction power, attained only by our experience in the past. May we ever reallize that all is in accordance with Thy wisdom, and that Thou in Thy power will bri g us to an underst that we may know more of Thy might and wis

QUESTIONS AND ANSWERS.

OGIST OF ILINOIS.

Q. If man springs directly from the lower orders of the animal kingdom, did he spring from existing or extinct races, and from one or more

A. As we understand the origin of man and his existence upon the earth, we reason in this wise: The first crustation upon earth's surface was the mineral, then the vegetable, then animal life in its different formatipen, some of course higher than others; for it was one constant progression until it reached that stage in which was brought forth the human species. We feel that that first state is nowhere now to be found in its original condition. We look upon the laws of nature as progressive, and being progressive, there is no retrogression of her works, but one continued line of progression. We would say that they were existing, yet not in the same forps; not extinct, because there is nothing lost in nature. To your external senses they might be extinct, but not to the spiritual. Man is the minimum and God the maximum—the Spirit of minimum and God the maximum-the Spirit of . If man's immediate progenitors are n

et, to what living forms were they mos early allied?

nearly allied?

A. My brosher, they are not extinct in spirit.

only in form. In man is every form of life below him—he being the highest, is enabled by his senses to comprehend every form and manifestation of life below and around him.

Q. We once listened to a lecture by a medium Q. We once listened to a lecture by a medium in, this city, in which the controlling influence contended that man had always been an inhab-liant of the earth, and consequently is not a development from the lower orders. Why are such unphilosophical spirits permitted to contro-

mediums?

A. Freedom of the expression of thought upon the spiritual plane is far beyond that on the material plane. The spirit manifesting himself, and giving his ideas in regard to the origin of man, gave them as he, with his capacity of reasoning, was enabled to. No doubt his hightest ideas were given to you in truth and sincerity. There are many spirits that give forth ideas that are contrary to the natural laws as developed by scientific principles to man upon earth; yet upon other subjects they will advance ideas that result, in good to humanity. My brother looks upon that philosophy as absurd, and yet he must beak in mind that there are individuals upon earth that would look upon his philosophy as being as absurd in its every feature as he looks upon that advanced by the spirits to whom he being as ansuru in its every leature as he looks upon that advanced by the spirits to whom lie refers. Each individual looks and reasons from his own standpoint, and that is well. As fast as they are enabled by the law of progression to comprehend the higher laws—the laws by which omprenend the nigher laws—the law by which hey are governed—they will do so. Q. Of what elements is man's spiritual—body

composed?

A. The spiritual body is composed of that which is real only to the spirit. No one in the material form can fully comprehend the spiritual body, for it is with the material that you take cognizance of things while upon earth, but upon the spiritual plane you look upon them with the spiritual plane you look upon them with the spiritual sight. The spiritual body is not taken on at the change called death—ou the other land it is only a laying off from the spiritual hody of the material, which enables you to see with spiritual eyes and comprehend the spiritual powers unencumberd by the material covering or body. rial covering or body.

rial covering or body.

Q. Are those elements liable to change like the grosser ones that compose this physical body?

A. No, we do not think that they are. There is no such marked change as in the change from the material to the spiritual. Yet as the spirit is unfolded in wisdom the more beautiful in exis unfolded in wisdom the more beautiful in a pression will be the spiritual countenance at the spiritual body.

PAUL A COLTON

Thave been thinking, my friends, about faith without works, and works without faith; and I have come to the conclusion that one is essential to the other in order to accomplish the desired object. I have had faith to believe that I could come here, and yet have not set myself at work to come until now. And with a few words, not such as you would expect-from one who has passed from earth to heaven, I will tell you how block most life now acret, and life most this. passed from earth to heaven, I will tell you how Llook upon life, upon earth, and life upon this, side of death. I feel that a certain length of time upon-carth, whatever may be the experi-ence, is necessary for the proper unfoldment of the spirit. We always existed in spirit, and that spirit was obliged to manifest itself through an external covering in order to become recognized as an individual.

an external covering in order to become recognized as an individual.

Hence you will see the necessity of having an existence upon the material plane, and also of an experience, in order that we may understand more fully the powers that are within. us. By the experience of earth we learn forgiveness, kindness, love, wis loon and truth, and, as I said before; though we always existed in the spirit; yet we have to be brought to the external that we may become conscious of our existence. Through this material existence we are to be brought forth upon this side of the river of death, individualized by many changes which ultimate in good to us. I find those spirits that enter upon this plane of life who have lad the misst severe experience upon earth, are the most intelligent in regard to the powers and ability of the human soul. Little children possess innocence and not wisdom—innocence for the child are the most severe experience upon earth. The content of the prown up man or woman. Wisdom we derive form our experience upon earth I believe that it would take longer to develop the human soul to a full understanding of its powers and capabilities on this plane of life, than upon earth. I know that to you it seems as though life was a burden at times; yet from each experience you will become strong and learn wisdom.

Truth is a power, yet it is not recognized alike by the children of earth. What is truth to

Truth is a power, yet it is not recognized alike by the children of earth. What is truth to one might not be so to another—so in proportion to the development and unfoldment of our imthe development and unloament of our im-mortal souls, we understand more what we are, and what we are to be. The different spirits that have manifested themselves through the dif-ferent organisms have oft told me of their expe-rience, and it was a truth to them, but not to me reason that I never had experienced the

same.

Now that I have endeavored to hold control of this organism, and find that I have the power to do so, in a measure, I shall within my soul know that the communion of spirits upon the spiritual plane of life is possible with you upon the material plane. I now look back and see the good, and the purpose in every disappointment and sorrow that found a resting place in my heart. The sufferings of mind and body were all necessary in order for me to know what. and sorrow that found a resting place in my heart. The sufferings of mind and body were all necrossary in order for me to know what amount of strength there was within my individualized spirit. It will not be necrossary for me to recall the different experiences to your memory, for when you read this your mind will go back instantly—you will travel in spirit over them all. Bear in mind that I cast no regrets upon any of them. Feeling as I do, I know now that they were necessary to me. Do you remember that I often wished 'that I had died when young, so that I might have spared myself all that suffering; but now I see the necessity of it all. I would not have passed to this plane of life in my infantile moments for all the happinoss that I had ever dreamed of. 'Again I say innogence for children, but wisdom for men and women. I see and know of all through which you will have to pass, and I fook upon it as nee-essary for you with the organization that you have, in order that you may become immortal souls. Bear this fact in mind, that in order to become an individualized immortal soul you have first to be born upon the earth sphere, and with that covering that is given you at Juith which makes you an individualized being.

Herein lies the necessity for the 'different experiences' through which, we ness to become

inave irst to be born upon the earth sphere, and with that covering that is given you at, birth which makes you an individualized being.

Herein lies the necessity for the different experiences through which we pass to become conscious of the power within: that power is the spirit, Through that covering that spirit has taken upon itself, comes the experience. You have only to look at the externals of individuals to have an idea of their varied experiences. Let us be thankful that we are so constituted as to be enabled in time to look upon this as a necessity—a necessity—a necessity—in our unfoldment to the ligher life. Again, my friends, the higher life is within, and we are constantly attaining it by our experiences. You will see in my position that I cast no reproach, mon any one. Although there are as many different experiences as there are different laces, yet the spirit within is a art of the great Living Power, infinite in goodness, and given to us all.

When you reason thus you will have no fears of the change death. Cast no regrets upon the past, but praise the Father of all for the bright future. You will pass on through the various changes until you reach that high exalted position where sorrow and disappointment can never be found. Again I want to impress it on your minds that it is from within and not from without that you attain to that plane of life and happiness. Let your faith be with your works in that attainment, and ever bear in mind that how ever different may be the experience of another individual, yet it is not your duty to blame or reprove. Paith in obtaining happiness, without reason and works, is of but fittle worth. It would be like a life without experience, if possible, Look upon me as still striving to obtain a flager life, being happy and hopeful—trasting in the watchful care of Our Father, and patiently waiting to welcome you upon this plane of life, that we may go on together in our development. Dooking upon all thines as hains in account. in the watchful care of Our Father, and patient-dy waiting to welcome you upon this plane of life, that we may go on together in our devel-opement, looking upon all things as being in ac-cordance with the great moving principle. I am ever wishing for your happiness, and am near youwhenit seems the darkest: although I am not perceptible to your external senses, still I-am nearyou in spirit. Although I withdraw

ny influence or power from this organism, yet go not away in the distance. I remain your riend Paul J. Colton.

For the Religio-Philosophical Ju-

For the Religio-Philosophical Journal.

Life and Experience in the Spirit World,
by the Spirit of Jjary Moore.

As you have repeatedly requested me to give
you a history of my carly life, of my death and
experience in the spirit world. I shall now comply hoping it may prove a benefit to you, and
many that now live on earth.

experience in the sparts work. I shau how comply hoping it may prove a benefit to you, and many that now live on earth.

I was born in the state of Connecticut, in the city of Hartford, in the year one thousand eight hundred and twenty-one, of wealthy and influential parentage, and was tenderly rearred and educated in the most thorough and approved manner for females at that day. My natural abilities were considered superior to the mass of minds that was in attendance at the schools. Suffice it to say, that the pride of my parents prompted them to educate use in the very best manner withcall the accomplishments of the age. When 1 arrived at the age of seventeen my holy in the pride of the property of the second of the property of the principal object of their affection and pride, for I gave promise of future greatness as well as usefulness, thus I came to maturity, or what the world colls maturity. But what a grand mistake the world, has made for I now know it it requires an eternity to mature and develop our true nature. An eternity to equate our selves, to become conversant with the great laws and principles of nature.

When I was near my eighteenth year of earth life I became acquainted with a young gentle-

When I was near my eighteenth year of earth When I was near my eigneemay can be ife I became acquainted with a young gentle-man of rather a fine and prepossessing appearance. He it was I thought would make me a congenial companion for earth life. He was or appeared to be very effectionate and devoted to e his intellectual faculties were not just was true his intellectual faculties were not just what I desired but his external appearance was fine he had some accomplishments and much flattery to, he professed for be truly devoted to me, and the natural result was 0, soon found, myself deeply and passionately in love. for 1 was of a very confiding, and affectionate nature, and supposed all that he said was true and from the heart. But all this 1 kept a secret from my dear parents and friends. Oh what a fearful mistake I then made, for had I concealed them in this as I did in every other matter, I should flips axioded the terrible abysel was soon plunge-hinto. The readshi why I did not was this, I soon discovered that my parents sid not place so high an estimate upon his worth as I had done. Thus matters progressed for a time. At times I should discover that his love was not of that pure and devoted nature that I thought it should be, as my own was. But I would—soo builsh the thought and chide myself for entertaining it, and cruci on my part for thinking so. But time wore—on and he finally proposed marriage and I accepted.

Then it was I thought all was right and his what I desired but his external appearance

thinking so. But time wore containd he finally proposed marriage and I accented.

Then it was I thought all was right and his motives had been pure and true, and he worthy of all my love, and I then loved him more passionately then I had ever before. But Oh what a fatal mistake I had made, for I soon found that while he was paying his attentions to me, he was afflanced to another. This was hinted to me on several occasions but I refused to listent to the story, believing it false, done to injure his fair character. But I wais too soon compelled to believe; for a friend placed a newspaper in my hand, containing the marriage notice to another in the Cityof—. Then a blindness seized med, was paralyzed,my blood ceased to circulate in my veins,my brain receld and I sank lifeless to the floor. How long I remained in that situation I know not. But when I returned to conciousness I felt that some dredful calanity, had happened to me, and after a time the whole matter dashed through my mind. He had deceived me, he had proved unfaithful to me and had forfeited all the affection and respect I had had for him. But I will not demonee nor heap epithes upon him or condemnation, but leave it all to his own conscience for he has already sufficient to make a bell in his own bosom. I now entertain no revengeful feelings towards him, and may Our Heavenly Pather forgive and shower blessings on his head. For since I have entered the spirit world I find all these things has wrought out for me untold good, and was just what I most needed to purify and spiritulaize my nature and prepare me to enjoy, the great blessings of the spiritual world.

But I have digressed. When as I said I returned to conclousness I was bewildered in mind for a length of time, at first it appeared like a horrible dream dark and terrible, but by degrees my mind beechne restored to its normal condition, Then the whole truth flashed through my soul. Oh such a horrid and unearthly sensation I then felt, language cannot express the soul anguish I therefexperienced. Then it was I thought all was right and his

dreamy, from the gay circle that I had always before moved in I instantly withdrew, or if I did through the solicitations of my friends mix in society and appeared in any degree cheerful, it was all affectation, and as soon as I could possibly withdraw I invariably done so, and resorted again tomy secret chamber, or to field or lawn or some sectured spot, there to broad over my terrible and unhappe, condition. At there is venge would be uppermost in my thougats, my whole soul would be wrought up to a frenzy, then the calanness of dispair would come over me. Oh how Fulfslike to dwell upon this dark and gloomy them, for it brings, back to my mind the terrible agony of the soul that at times took entire possession of me, and wholly unfatted me for every duty. My mind became a wreek as it were, I was no longer the lovely and intellectual Mary Moore that I was a prior to this soul crushing event. But I will not dwell upon this dark and dismal subject.

Continued for the Europe Proposition of the total control of the Europe Proposition of the Continued and week.

in-partof for the Entime-Britaspinear, Journal, Iowa Sinte Spiritual Association.
Agreeably, to a call of the Secretary of atom porary organization of spiritualists, delegate met in Turner (Hall, in Des Moines, on Thurs day, Oct. 1st. 1868; and were called to order by B. N. Kinyon, Esq. Norman Hundles, of Bu-mer Co., was appointed President, B. N. Kin yon, and H. C. O'Bleness, of Des Moines, Sec-retaries.

of A. C. Edmunds, of Newton : Harrison Augir, of Fayette, and Edwin Cate, of Exira. Convention adjourned.

Opened by an invocation from Harrison Au-

By mutual consent the subject of Organ By mutual consent the subject of Organization came up. The unfailmous favor Qu which it was met led to the appointment of a committee, to draft and present a constitution. Said committee to report the following morning. It was composed of the following persons; Edwin Cate, of Exira: A. C. Edmunds, of Newton; Peter Hammon, of Warren County; Mrs. Mary Aylesworth, of Newton; and Mrs. Mirely, of Des Moines.

Convention adjourned.

THURSDAY EVENING SESSION

Opened by Edwin Cate reading a poem; af-terward song and music by the choir. Invocation by A. C. Edmunds.
O. H. Godfrey, of Council Bluffs, took the speaker's stand, and addressed the Convention upon the subject of spiritualism, for a full half-hour; occasionally burning with the eloquence of a modern (Ceco).
At his close Edwin Cox, of Wisconsin, spoke for an houry kindling in the hearts of his audi-ence a warm gratitude and love for humanity— a speech which will live in the minds of his list-eners through life.
Convention adjourned.
PRIDAY MORNING SESSION.

FRIDAY MORNING SESSION

Convention called to order by President Ru

es. Invocation by Harrison Augir.

Invocation by Harrison Augir.
Committee called to report on the constitution—deferred until afternoon session.
A committee was then chosen on resolutions—B. N. Kinyon, A. C. Edmunds, and Mrs. A. Constock, of Oskahosa.
A general conference was now had,—speakers limited to twenty minutes time. A little confusion here arose, occasioned by W. W. King, Universalist minister, charging the spiritualists with being arrogant and bigoted,—that they claimed, as a body, they were the founders of the ideas of progression, which they had no lawful right to do; and that they were common with his church for past ages. Harmony again being restored the Convention

Convention opened by B. N. Kinyon reading a communication from Allamakee County, which communication was moved to be record-ed in the minutes of the Convention.—Adopted. J. P. Davis, of Des Moines, then addresse the Convention on spiritualism and Organiza-tion. His remarks were very interesting, an found an attentive listener in every person is

e nouse. The committee on constitution was called up, , and the report was submitted to the Conven-on. After much discussion the following was opted by a majority of votes:

CONSTITUTION

CONSTITUTION.

We, the undersigned, feeling the necessity of a united effort for the more efficient diffusion of truth, and the elevation of humanity, do hereby agree to the following rules of organization:

1.—This Association shall be known as the lowa State Spiritual Association, and shall hold annual meetings at such 'times and places as the Executive Committee shall determine.

2.—The officers shall consist of a President; two Vice Presidents: a Corresponding and a Recording Secretary: Treasurer, and an Executive Committee, which shall be composed of the above named officers.

3.—There shall be a Board of Trustees, consisting of five members, which shall control all moneys, funds, or property of any kind which may come into possession of the Association, and shall be empowered to make such rules or by-laws for their own actions as they may deem best, provided they are in accordance with the will of the Association.

4.—It shall be the duty of the President of the Association to preside at its public meetings, and also, at the meetings of the Executive Committee, to exercise a general oversight of the interests of the Association, and see that its will is executed.

5.—It shall be the duty of the Vice Presidents

executed.

5.—It shall be the duty of the Vice Presidents to act as assistants, or provies of the President; and in case of his disability to assume and discharge his guttes; and in the absence of the Vice Presidents, the meeting shall appoint a

President pro tem.

6.—It shall be the duty of the Corresponding Secretary to conduct the correspondence with all similar organizations; to issue all calls for meetings at the order of the President, and to

be present at all such meetings. The Rec-ing Secretary shall make and keep a perman Secretary shall make and keep rd of all the doings of the As

ents. It shall be the duty of the Treasurer 7.—It shall be the duty of the Treasurer to receive and pay out all moneys according to the Executive Committee, but he shall pay out my funds without a written order from the President, countersigned by the Corresponding Secretary: he shall keep a true and just account of all moneys received or paid out, and make an annual report of the same to the Association.
8.—It shall be the duty of the Executive Committee of the Association.

mittee to carry out the purposes of the Associa-tion, to the best of their ability.

9.—Any person may become a member of this

on, to the best of their ability.

9.—Any person may become a member of this sesociation by signing these Articles and confibuting to its support.

10.—This Constitution may be altered or memchedat any annual meeting of the Association, by a majority of votes.

Convention adjourned.

FRIDAY EVENING SESSION

Convention opened by music from the choir Invocation by Harrison Augir.

The Convention was then addressed by A. C. Edmunds, upon the "duties of the hour." That it was the daty of every soul to come out of the darkness into the broad light of truth as was revealed in the Harmonial or Spiritual Philosophy.

Mrs. Patterson, of Des Moines, then took the Speaker's stand, and spoke uppn the same sub-ject; an exhortation which will live in the minds of the audience for years:—that the "duties of the hour" was to love one, another, to lift up fallen humanity, and minister to the needs of

those in want.

Convention adjourned.

SATURDAY MORNING SESSION

SATURDAY MORNING SESSION.

Convention called to order.

A finance committee was chosen, composed of the following persons: Edwin Cate, S. A. Kelsey, of Des Moines, and Mrs. Mary Aylesworth.

Committee on resolutions was called upon to report, The following was submitted to the Convention, and allopted:

DECLARATION OF PRINCIPLES

Holding that happiness of the individuals of mankinal of all races, colors and conditions is the ultimate of all the principles and forces of God and nature: that to this end all principles and and nature; that to this could are principles and forces, are subordinate and conspire through universal and unchangable laws: that manifestation in the body, or this life, (so called) is the rudimental individualized sphere or condition of mankind; that man individually takes on, or finds his constitution, and also the circum inida his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently, not blamable therewith, nor meritorious therefor; that the wisdom of God and nature forbids the implanting in the constitution of man, needs not susceptible of being profitably supplied; that the earth and its resultation of man needs and the unfolding universe are the supply in common of such needs, and equal thereto; that reason and intelligence, manifested in the constitution of man are co-ordinate with other principles for his happiness; that ignorance and missilirection, in the use of reason and intelligence, substitution of incompatilly haws, forces and principles, unfavorable circumstances and conditions are causes of unhappiness and inflamment to be outgrown in progression and unfoldment under the guidance of wisdom and exercise of impartial and distributive justice; that we can in this rudimental spherensiat and facilifiate this outgrowth by conforming to the laws of physical health, cultivating purity of mind, avoiding and removing, so far as we can, individually and collectively, all frictions, collisions, contacts, absorptions and abstractions in society, engendering unhappiness, harmonizing duty and interest, that is, subordinating interest to duty, recognizing the whole human raccas our brotherhood, and the whole habitable globe as our country; that each has an equal right to take up and supply his or her needs from the common stock furnished by God and nature for all; that to render ourselves and our fellows happy is the most honorable, acceptable and God-like office we can perform, and the highest worship as well as duty we can consumate; that we must lift up sufferine humanity, supply their needs and lead them into harmony with the divine essence or principle of goodness or God, and that its manifestation outward can be better; obtained by love and kindness to draw out this goodness or God, and by no means explored of the sexes is rep the marriage is eternal; and such marriage will occur in this or the succeeding spheres; hence, we believe that monogamy, or only one true marriage of the sexes, is settled by the divine have of God and nature, and essential to the full-est happiness of the individuals of the different sexes, and so called "free love;" "polygamy," and indiscriminate sexual indulgence, improper and hurtful substitutions for true marriage; that saids to the solid proper and the saids of the solid proper and the saids of the said of the saids of the said of the saids of the said of the saids of the said of the hurttul substitutions for true marriage; it is spirits of the so kalled dead do now, as in, p ages, communicate with the living in this rumental spi-ere, intelligently and understandit ly, manifesting a tender sympathy and undyflore, as well as proving the immortality of the luman scale.

human soul.
Individually thus holding until the good or God within & shall manifest better and higher formularies thereof, for progression and un-

Convention adjourned. AUTERNOON SESSION

"Convention called to order by President Run

general "love feast" was now had, after the election of officers for the coming

ear was called for.

Provident—Job P. Davis, of Des Mofin

Comstock, (

of Des Moir

THE DEVIL AND HIS FIGRY DOMINIONS:

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Loaderd.—That no rectarian or party spirit shall be intro, direct into this Association by a very gas wiff the received delet into this Association by a very gas wiff the received 44 treated in accordance with the facety gas wiff the received 44 treated in accordance with the facety gas wiff the received 44 treated in accordance with the facety gas wiff the received as the state of the

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LECTURE IN RHYME

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Fig. Presidents—Mrs. A. Consteck, of Oska-osa, and J. S. Stanley, of Davenport. Cere sponding Secretary—Mrs. Mary E. Getch-of Da. Meline. ue? by S. J. Finney. Paper, 50 cts s levil: The Argument Pro and Text Book, by Robert Cooper. Nazareth, by Alexander Smyth illow by H. C. Wright oth explanatory notes by Gro.

ding Secretary - H. C. O'Bleness, of Des Transarre—W. W. Skinner, of Des Moines. Transarre—O. H. Godfrey, of Council Bluffs; eter Hammon, of Indianola; Harrison Augir, Fayette: Mrs. Mary Aylesworth, of Newton: al Mrs. Sarah L. Meeracken, of Des Moines. Convention adjourned. SATURDAY LVENING SESSION.

Opened by soul stirring music from the choir.
Poem read by Mrs. A. Comstock—original,
Lecture by Harrison Augir and Edwin Cox, of
Wisconsin. Mr. Cox is a plain speaker, speaks
to the point in a few words blended with the homorrous, and creates such a general good feeling
that he is styled the harmonizer.
Convention adjourned.

SATCHOAN MORNING SESSION. SATURDAY MORNING SESSI Executive Committee instructed to form's missionary support, and report to the Convention. Onvention Lectures by Harrison Augir and O. H. God-rey; both brothers are highly mediumistic. Convention adjourned. AFTERNOON SES

general gathering, a social chat and music, invention adjourned. Convention called to onler by President Da The report of the committee called for; the ng satisfactory, was adopted.

dan, being satisfactory, was adopted.

Music
Poem read by Richard Whitsitt, of D. Sato;
also by Mrs. Patterson, of Des Moines.
Lecture by President Davis, upon "Man and his enpactites," proving that man was a germ of the infinite, and capable of choosing that which was right.

Edwin Cox took the stand, and spoke for more than an hour in his peculiar way, which set the house in a roor of haughter. Much credit is due him for excellent services and harmonizing influence.

The following resolutions were adopted: The inflowing resolutions were anopted: Resolved.—That the Executive Committee of the lows tate Spiritual Association, will establish a missionary system of above, on the plans of dividing it into districts, and organiz-up the whole therein; and that the President, Jord P. Davis, requested to prepare and submit the same to the other men, as of the board, at the excitent date, and when spreed upon

Convention adjourned.

Convention adjourned.

Thus, for the first time, have the Spirituajists of lowa met together, for the advancement of truth and the "new religion." May they be proud of our noble State, and may she be second to none in the Union.

It is in practical working order, agents being commissioned every day to can was their districts and build up local organizations.

commissioned every un, and build up local organizations.

JOEL P. DAVIS,

There is no yirtue that adds so noble a charm to the finest traits of beauty as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears that give so

le a lustre to the cheek of innocence

tears of filial sorrow.

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Beth. Mr. S. A. Kelsey, of Des Moines, was called to the stand. Mr. Kelsey is an inspirational speaker, and it was really wonderful to our Gentile's friends how such a flow of language could emanate from mortal lips—clear, distinct had accurate. and Philosophy of Evil, by A. J. Davis. Papersopotage 5 cts. Cloth

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ET. . . . E. T. WILSON.

THE DISCUSSION.

Our great discussion with Elder Wm. P. Shockey minister of the church of the call of God(*) came off on Saturday, Sunday, and Monday, Oct. 3d, 4th, 5th; six sessions—and was well conducted attended, and listened too. Elder Shockey is fitty-four years—nearly six teet tall—weight over two hundred pounds—very stout indeed, tending to corpulency, has a dark complexion dark hair and is a maw of energy, marked force of character, well posted (as all of his faith are in the Bible), and is a terror to the church in his neighborhood. He is a very positive man with large magnetic power, and stands at the lead of shis church in this part of the land. As to the pureliar tenets of the call of God, this we can only say that they are Soul Sleepers—beto the pur uliar tenets of the call of God, this we can only say that they are Soul Sleepers—believe when a man dies he rots, and is no more. They hold also, that in the resurrection they will come forth in the old body, as they were in life, and live in the homes of the wicked; and the Christians; they believe not in an immortal Devil or Mind. They hold that the wicked will be annihilated, and especially the editors of the RELEGIOPHILOSOPHICAL JOUNNAL, BANNER OF LIGHT, A. J. Davis, and E. V. Wilson. Heice Brethren we had better get on our advent mandes and seek Life Everlasting through Soul Sleeping. But Brethren we have one -reflection to console us, and that is, if their faith in Life Everlasting is as uncertain as their prophecies of the world's destruction, then we are pretty sure of our escape through our glorious progressive gospel.

gressive gospel,

But the victory is ours, and once more our But the victory is outs, and once more our noble cause is triumphant over the common en-my. And when I say to you, the victory isours, it is on the judgment of the best thinkers in Brown-ville. The attendance was large and attention good. The discussion will be published, hence, I will not report further.

The Test, or the Spirit Husband and His Late Wife—A Beautiful Test in Spiritualism.

Spiritualism.

I entered the sleeping car—Pullman's Palace—not long ago, to secure a berth for a night's ride on the Omaha branch of the Chicago and Northwestern Railroad, and was pointed to a seat, in the rear of the car by the obliging Steward, and as he said, that is your berth and this your seat; a lady stepped forward and said, "no air, you cannot have this seat and berth, for I and my daughters skep here," and you can't sleep in it."

But my dear madam I do not contain

sleep in it."
But my dear madam I do not wish to sleep
in it, only to sit on it until night, for I shall sleep
in the upper berth,
Very well, then, that will do, "said she."

In the upper berth,

Very well, then, that will do, "said she."

And I thea took my seat, and as I sat down, there was with me a spirit—a fine locking man of forty old years of age, and said, "these are mine." "The elder woman my earth wife, and the others my daughters, the name of the children, L. A. B., and the name of the children, L. A. B., and the name of the children, L. A. B., and the J. My mame is J. B. I was a soldier in a Massachusetts liegiment, and died in the army. My family is from the city of W. Massachusetts, and Mrs. B. is on the way to S. in lows, to get married, and as you are going the same road I wish you to take charge of them, and seethem safely to their journey's end." I saked, him where he died, and he said, "in the Hospital at New Orleans,"

What rank did you hold?

Ho replied, "I was a Corporal."

Who is she going to marry in S. "Mr, G."

Are you pleased with this matter!

"Yes tell her."

Then said to the woman, madam, your hisband is with you.

"You are mistaken sir, he is dead."

Yes, madam you believe him to be dead, I do not. His spirit is with you and gives me the following history in full. I then gave a full account as related above.

She questioned me very carefully in reference to the communication, and then, with eyes full of tears, said; "it is true sir, eyery word.

Well to make the story short, I traveled 350 miles in company with her, and her daughters, and all the way the spirit of her former husband was with us, and anxiously watched over them. And I thought of the beautiful words of sleeus."

And He shall give you in charge of Hisangels."

Remarkable Manifestations.

Hemarkable Haulfestations.

From a correspondent of the annual of Limit, from Des Moines, Jown, we learn, that on the evening of January 19th, 1888, at the residence of R. C. Glover, a photographer in that city, there were present: Mrs. Hattie P. Glover, Miss Elsima S. Church, Col. P. C. Wilcox, of Buchanan County, Hon. Judge Hewett, of Wright County, Hon. Peter Melendy, William Hastings, of Redfield, B. C. Glover and Frank W. Talmadge, all of whom the writer assumes are persons of veracity. After a while Mrs. Aloverbecame entranced, or was thrown into a clair-voyant condition, and spoke upon different subjects, delivering intelligence from the invisibles to the friends surrounding her. At length there are into her hands a piece of paper, folded; thighing it toward her husband, she said; "This is for you." On examination a lock of hair was found within, of a curious texture, grey mingled with black, and with a tendency to curl. At first sight he gazed in astonishment, crying, "It is my grandfathers." His grandfather Lea Hurd, of Chatauque County, N. Y. having died some fourteen years since, upward of eighty-lour years of age.

I examined the piece of papper in which it

I examined the piece of papper in which it came, and found it to be *The Madisonion*, printd in Washington city, Thursday, June 19 840—the true Democratic Republican ticket.

ed in Washington city, Thursday, June 12th, 1840—the true Democratic Republican ticket.

(In the paper was the ent of an eagle, mortised, in which was printed "Harrison and Ty. ier." It had the appearance of being freshly torn, and when examined through a magnifying glass, was proven to be. The intelligence bearing it stated that it was a piece of collar pattern.

Knowing he had no such halr in his possession, nor a paper of so old a date, but thinking an aunt residing in New York might have such, Mr. Hurd having died at her re-adence; R. C Glover wright her on the following week, January 15th, in regard to it, requesting her to write stating whether or not she had such a paper in her possession or a pattern matching the enclosed, (he sent the paper received from the invisibles,) also to send it back. An answer was received, with the piece of paper matching the one first spoken of. Below is a copy of the letter, in regard to the hair, received from the husband of the lady written to:

one first speken of. Below is a copy of the letter, in regard to the hair, received from the husband of the lady written to:

"Genny, N. Y. Feb, 5th, 1868.

It is quite a test in regard to your grandfathers, hair. Your aut kept the hair in the upper bureau drawer; it seems the two pieces perfectly match; the edges look like a fresh tear.

I knew it was Pather Hurd's hair as soon, as I saw it. It seems rather singular, to me, how they could get it out of the bureau when-it was fastened, but so it seems.

We enclose the hair, according to your request, Very respectfully yours, &c., O. P. King. Subsequently to this, Mr. dibover received the balance of the pattern and the hair, they (the spirits) putting it in an envelope which was lying upon the table.

But this was not the only occurrence, there being others of a similar nature.

Mrs. Hattie P. Gloversk a strong test medium, and a good chairvoyant physician, and no one has done more for the cause of humanity than she in her sphere of action, for thousands have been made to see the light and truth of a higher life through her mediumship. Through her E-liza W. Farnham was warned not to sail on that fatal ship, the "Golden Gate," and through her she gained the central ideas of her work, "Woquan and her Era, "she being her daily counsel.

Spiritualism is progressing in Des Moines and a good field is open for lecturers and mediums.

Spiritualism is progressing in Des Moines and good field is open for lecturers and mediums.

Prof. Mores Outdone.

Prof. Norse Outdone.

From our colempraries we learn that a young man of Tonawanda, New York, has made a startling discovery which must revolutionize the whole system of Ocean Telegraphing. He is said to have discovered a means of transmitting messages under water without the aid of a cable or wire.

To an electrical machine of his own contrivance, he united a Yoluair pile of great power, producing a fluid possessing astonishing qualities for a quick and thorough decomposition of water. By a series of experiments, he demonstrated that by means of a rapid succession of distinct electrical shocks, globules of water can be decomposed and resolved-into their constituent elements in a straight line of transmission, that it cannot be calculated by external influences; and so instantaneous is the transmission, that it cannot be calculated by the smallest division of time.

After having experimented for a long time at his home in Tonawanda, N. Y., he determined to try what tould be done on a larger scale, and so transferred the scene of action to Lake Ontario. After a series of intricate and extremely delicate astronomical observations, for the purpose of finding the latitude to inches on the earth's surface, it was found that the western terminus of a straight line from a given point in the town of analy Creek, Oswego Co., was a point near the city of Toronto, C. W. To assist him in these nice calculations, he took with him a gentleman of marked scientific attainment in this direction. Havina accomplished this point, he sunk-the various portions tainment in this direction. Having accom-plished this point, he sunk-the various portions of his opparatus at each end of the line, and

leaving his assistants at Sandy Creek, went himself to the Canada end of the line. Now, the grand demonstration was to be made upon which should hang success or failure—the Experimentum gracie; the moment must have been filled with intensity of feeling. At seventeen minutes past two o' clock, he put his hand upon the operating serve and sent the following despatch through one hundred and thirty miles of water, without cable or wire, in a straight lines.

J. 13. Spearman.

. Success at last is minu

Success at last is mine.

James H. Mower.

With what breathless suspense he must have awaited the result. In two minutes, back came the response:

Mr. Mower.

The world will acknowledge your friumph.

J. B. Spearman.

For two heurs uninterrupted communication was kept up. By comparing the chromometers in use during the trial it was found that the average time of transmission through the one hundred and thirty miles of water was three eights of a second.

dred and thirty miles of water was three eights of a second.

Mr. Mower, as soon as he has established his legal rights to this discovery in this country and in Europe, will establish a line between Montauk and the Spanish coast, which he claims can be done for less than \$10,000.

This magnificent discovery must immortalize the discoverer who is a young man not yet thirty years old.

We live in a magnificent age, the glory of which is the astonishing rapidity with which mind in all directions is asserting its triumph over matter. Who can forfeld what the crowning splendor of this 19th century shall be. One brilliant invention or discovery follows so closely in the wake of another, that we cease to be astonished at anything, or evert to ask what next. So adds the Prosent Acc.

An industrious tradesman having taken a new apprentice, awoke him the first morning at a very early hour by calling out that the family were sitting down to the 'table." "Thank you,' said the boy, as he turned over in bed to adjust himself for a new nap, "thank you; but I never eat anything during the night."

The Watchers with a sick man in I tien stofe from him \$500 while in was dying.

The A first-class functal costs \$924 in New York. Even at that price it is cheaper than living.

NOTICE OF MEETINGS.

Mitax, O.—Children's Progressive Lycoum mosts every Sunday, it 19½ o'clock a. N. Conductor, Hudson Tuttle; Quarlian, Kama Tuttle Africas, Mice.—Jycoum mosts each Saldath at I o'clock p. M. Conductor, R. N. Wolster; Guardien of Groups, Mrs.

Sievens, Amistant Quadructor: Helem Nyr, Guardian of Uroups.
YERS City, RL.—The First Spelety of Spiritualists and Friends of Frogress meet very Studiedy for conference, at Long's Hall, at 25 p. m.
Roceroum, Liu.—The First Seciety of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall, Dr. R. C. Dunn, conductor: Mrs. M. Rockwood, guardian, Blooms, The First Spiritualist Association hald regular meeting, at Meccantile Hall, Summer street, every Sunday evening, at 9½ o'clock. Sunnal J. Towks President; Basiel N. Yard, Vice President; all Sunday A. Sunday J. Schuk, N. McGuler, Conductor; Miss, May A. Sunday, Guardian, Speakers emerged. All letters should be addressed to Thomas March, Assistant Severat; I Bronalds street.
Missé Hall.—Lecture every Study alternaon at 255 o'clock. A Bolf base concern on the Great Organ. by Prod. Engene Thayer, preceive see become. L. S. Riellands, Chalenan.

Eugene Thayer, preceive such becture. L. S. Richards, Chapternam.

The Progressive Societies in care of Miss Pholps meet in No. 21 Howard, Street, up two diplots in hold, Sunday services 10/24 a. n. 3 and r. n.

Eart Boargy.—Meetings are held in Temperance Hall, No. SMarcicks spuns, every Sunday, at 2 and 7/2 p. n. L. P. Freeman, Cor. S. C. Children's Progressive Lycoma neets at 10/2 a. n. do hot. T. Treeman, Conductor; Mrs. Martin S. Jenkin, Guardiae.

Sourn Bistrox.—Spiritual Conference meeting at 19.4 a. N. Lecture at 2/2 p. n. in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Studay. At are conduity invided. C. H. Riun, C. C. Rausserweys.—The Fried Spiritualist Association of Charlestown Hold regular meetings at Contral Hall, No. 25 Em, atreet, every Sunday at 2/2 and 7/2 p. n. Children's Lycenan meets at 10/2 a. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyconal meets.

meet at 10½ a. N. A. H. Bicharden, Conductor; Mrs. M.

J. Mayo, Quardian.

The Children's Progressive Lycons' neets every Sunday at 10½ a. N., in the Markidsist' and Blacksmiths' Hall, corner of City Hall and Cheres attent Children's Department of City Hall and Cheres attent Children's Department of City Hall and Cheres attent Children's Department of City Hall and Cheres attent Children's Progressive and evening, commencing at 3 and 1½ v. N. Asmission—Lades, 5 creats grathening at 3 and 1½ v. N. Asmission—Lades, 5 creats grathening at 3 and 1½ v. N. Asmission—Lades, 5 creats grathening at 3 and 1½ v. N. Asmission—Lades, 5 creats grathening at 3 and 1½ v. N. Asmission—Lades, 5 creats grathenen, 10 creats. Children's Progressive Lycosm assembles at 10½ a. N. Lender Dustin, Conductor; Mrs. Crashon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to 3. H. Crashon, Gre. Post.

The Bittle Christian Spiritualists hold meetings every Sim day in Winnisment Division Hall, Chebos, N. C. and T. P. N. Mrs. M. A. Ricker regular speaker. The public are insitted Seatsfree. D. J. Ricker, Supt.

Workersten Mass.—Meetings are held in Horticultural Hall eyery Sunday at the same place. E. R. Fuller, Corresponding See, 1043 v. and Conductor of the Lycoun; Mrs. M. A. Stearns, tenands.

Pastranage, R. L.—Meetings are held in Pratt's Hall, Weyslowest

renary and Commerce of the Lycomin, Jan. M. A. Stearts,
PROFINSPLE, R. L.—Mectings are held in Pratt's Hall, Weyconset street, Sundays, afterseons at 3 and evenings at 1/2
w'clock. Progressive Lycomin meets at 12/2 w'clock. Lycomi
Commerce, J. W. Lewis; Gungelin, Mes. Abble II. Petter.
Harrons, Conv.—Spiritual meetings are held every Sunlang evening, for conference or letture, at 1/2 o'clock. Childrain's Progressive Lycomin meets at 3 r. M. J. S. Dow, Conmister.

Partiars, M.E.—Meetings are held every Sunday in Tem-perator I.M.—Meetings are held every Sunday in Tem-perator I.M.—Sunday Sunday in Temperator I.M.—Sunday Adversor and centing. Californie Progressive every Sunday Adversors and centing. Californie Progressive (specum meets in the same ylace at 3 p.m. Adopton J. Danman, Conductor; Miss M. S. Curtins, Guardine.— Journal, Conductor; Miss M. S. Curtins, Guardine.— (owned by the Spiritualist Society), Sunday afternoons and ventings.

ovenings.

New Yoks Citt.—The Society of Progressive Spiritualists hold meetings every Sunday, is Everett Hall, conce of thirty-fourth street and sixth avenues, at 10½ s. m. and 7½ p. m. Conference at 12 m. Colleger's Progressive Lycems at 12½ p. in. F. E. Farnsworth, Conductor; hirs. H. W. Farnsworth, Charles and Spiritualists.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hail, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seals free.

New York—The Priends of Humanity mest every Sunday at 3 and 1/5 P. M., in the convenient and comfortable hall; 10 Gmad arres, northeast corner Foreyth, 28 block east of lowers, for moral and spiritual culture, implicational and rince speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 5th avenue and West 25th street. Lactures at 1014 o'clock a.m. and 7 p.m. Conference at 3 p.m.

ONTOO, N. V.—The Spiritualists bold meetings every Sun-day at 2½ and 7½ p.m., in Lyceum Hall, West Second day at 2½ and 7½ p.m., in Lyceum Hall, West Second near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle,

meets at 12½ p. n. J. I. Pool, Consluctor; Mrs. S. Boolitte, Guardian.
Resonxiy, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near be-kall avenue, every Sunday at 3 and 7½ p. ni.
Limited, Combuctor; Mrs. R. A. Briefferd, Guardian of Groupe.
Spiritual meetings for Inspirational and Trame Speaking and Spirit Test manifestations every Sunday at 2 p. ni. and Toursaly evening at 7½ o'clock, in Greanda Hall (Upper coun) No. 112 Myrtla avenue, Brooklyn, Ale, Sanday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Nisth street, Williamster Temperature Hall, Pranklin street, opposite Post Office, Green Point. Contribution 10 center, Contributio

Hall, Franklin street, opposite Post Office, Green Posts. Constitution to centes.

Cantagan, Quito.—The First Society of Spiritualists meet in Tempfance Hall on Sunday, at 10 a., n. and 7; nn. Lycomosidects at 2 p. n. Mr. George Rose, Conductory Miss Largeria, N. N. Y.—Meetlings sheel to the Constitution of Conta and Pourl streets, every Sunday at 10½, n. n. and 7½ p. nn. Children's Lycomo meets at 2½ p. nn. N. M. Witzlit, Conductor; Mrs. Mary Lane, Guardian.

Halmenny, N. J.—Meetling sheel's every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Doorg, Secretary, Lycom meets at 2 p. n. J. O. Ranson, Conductor; Miss Lizzie Rondall, Quardian of Groups. Lycom insurbers 10 p. nn. J. O. Ranson, Conductor; Miss Lizzie Rondall, Quardian of Groups. Lycom insurbers 100 members.

Groups. Lycom numbers 100 memors.

Janax Ciri, N.J.—Spirital meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½-am, upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical appearstus. Lycomin in the afternoon. Lecture in the evening at 7½-60 dock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NYARK, N.J.—Spiritualists and Friends of Progress hole meetings in Multi-Hall, No. 4 Bank street, at 2½ and 1½, p. m. The atternoon is devoted wholly to the Children's Pro-gressive Lychum. O. T. Leuch Conductor; Mrs. Halriel Par-nots, Onardian of Groups. Spranorized, Mass.—The Fraternal Society of Spiritualist

dian, Mrs. Mary A. Jyman. Lectures at 7 r. N.
VERLYS, N. J.-Friends of Progress meetings are held in
Plum street Hall every Sanday, at 10½ a. m., and evening,
President, C. B. (Lampbell) Yaw Freedonts, Mrs. Sarah Comley and Mrs. O. F. Guercent Corresponding Secretary
Ley and Mrs. O. F. Guercent Corresponding Secretary
Conductor of the Conference of t

BEGGT, Wise-The Spiritualists of Bebot hold regular PUBLISHING ASSOCIATION.

Butter, Wise-The Spiritualists of Bebot hold regular PUBLISHING ASSOCIATION.

Levis Clark, President; Leonard Ross, Secretary, Lyconin merch at 12 x, 3r, 1 annivo., Conductor, Nrs. Breason.

Grandian of Union Service of Sprittunities and Fractices of Service of Sprittunities and Fractices and Fractices of Service of Servi

uardian. Chii No., Lt. The "First Society of Spiritualists," resume side meetings for the fall and winder, in Iddrary Hall. J. M. sedder, will beturn through Soptimiter, Mrs. Nettle Coloria, aynard, in October, Pr. N. P. Fairtiicklin November, Houry Meeting fon a. m. haltpast seven p. m. Chiburah Pre-ressive Lycom meet immediately after morning service. Peedee, will befure through September, Mrs. Nettle Obbarn, Maymad, in Cettors, Pr. N. P. Fairfield, in Novasher, Homy of Meeding ten a. m. Indipeat seven p. m. Children's Fre-gravite Lycom meet inmediately after meeting certifi-SPRINGTED, ILL.—Spiritualled Association hold regular-mentings every funday morning at 11 receipts, and appear-neting every funday morning at 11 receipts, and in the President, H. M. Lamphenr Secretary, Children's Prog-rative Lycomic severy Sunday at 9 o'clock A. M. B. A. Rich-ards, Conductor, Mrs. E. O. Planck, Guardian, Lecturers, Get. 4th 19th and 19th, J. B. Peedees New, Mrs. M. J. M.

CONTROL RECEIVED. IN Price of Progress hold meetings every Sanday morning in Henry Hall, at 10½ a.m. Children's Progressive Lycoum meet in the same hall at 2 p. m. Louisvilla, Xy.—Spiritualists hold meetings every Sunday at 11 a.m. and 1½ p. m., in Temperance Hall, Market atreet, letween 4th and 4th.

STEAMORI, ILI.—The Children's Porgressive Lycoum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkien' New Hall. Harvey A. Jones, Conductor; Mrs. Holm

of society; Mrs. Sarah D. P. Jones, Corresponding et al. Recording Secretary.

Amazy, Mich.

— Sequent Sunday meetings at 1985, a.m. and

Amazy, Mich.

— Sequent Sunday meetings at 1985, a.m. and

Amazy, Mich.

— Sequent Hold, Main street. Children's Progressive

Lycum meets at the same place at 12 m., under the asspices

of the Aurian Society of, Spiritualists. Mrs. Martha Hunt,

Iresident: Erra T. Sherwis, Sectetary.

Lawitti, Mass.— The Children's Progressive Lycum hold

meetings every Sunday afternoon and evening at 2½ and 7

cylerks. Lycum session at 1954, a.M. E. B. Carter, Conduc
tor: Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond
ing Secretary.

tor: Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ing Secretary.

Emissivar, Coxy. — Children's Progressive, Lyceum meets every Sundy at 1975. As an Larbyrte Liell. II d. Gran-ery Sundy at 1975. As an Larbyrte Liell. II d. Gran-dian, Mrs. A. M. Middlebrook, Guardian. Quano, Wis.—Children's Progressive Lyceum meets every Sablath at 10 echecks. m. John. Wilcox, conductor. Mye Thompson, Assistant Conductor, Viss Cynthia McConn, Guxe-dian of Groups.

Thompson, Assistant Cenductor, Miss Cynthia McCenn, Guardian of Groups.

Thompson, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hubert, D. Woolcott, A. Sillitson, E. Etockwell, V. Stockwell, E. Huburt of M. Hubburt.

TROMPOS, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Halbert, D. Wookott, A. Silliton, E. Stockwell, V. Stockwell, E. Halbert et M. Hulbert.

Loves, I. So.—The "Pricode of Progress" organized permanently, Sept. 5, 1995. They goe the Hall of the "Sasten Annealy, Sept. 5, 1995. They goe the Hall of the "Sasten Colonies, Progressive States of the Progressive States of the Progressive States, President; F. A. Colonies, Servelsgris, D. A. Gardner, Treasurer, C. M. Huddleston, Collector?

MED MASIN, Wit.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Allred Switzer Conductor; meet at the same place every Sunday, at 1 p. m., for Conference, O. B. Hazettine, Proglemt; Mrs. Jane Senler, Secretary.

LAY.

LNN, MAN.—The Spiritualists of Lynn hold meetings every.
Sunday afternoon and evening, at Codet Half?

MANGERSTER, N. H.—The Spiritualists hold meetings
every Sunday, at 10 a. M. and 2 r. M. in the Police Court
Boom. Scate free. R. A. Seaver, Preddent; S. Pushee,

svery Sunday, at 10 A. N. and 2 P. R. in the Bolice Court Boom. Seate free. R. A. Seaver, President, S. Pusher, C. Schaller, S. Pusher, C. Schaller, S. Pusher, C. Schaller, S. Pusher, C. Schaller, Mo.—The Spiritualists of Carthage, Japper Co., Mob, hold meetings every Sunday sensing. C. C. Ouler, Coveragonoling Secretary; A. W. Pickering, Glerk.

WILLEASTON, Spiritual meetings for Inspirational and Trance Speaking and Spirit Text manifestation, every Sunday and Priday evenings at 31; o'check, in Continental Hall, court Pourit and South Ninth street, Williamsburg, Hall, Court Pourit and South Ninth street, Williamsburg, Tangaponero Hall, Franking attractive, expenite Fox Bote, Green Pourt. Continents—16 ed. S. Sacaneser, Cat.—Meetings are held in Turp Verein Hall, on K. street-every Sunday of I a. m., and 7 pril. Mrs. Loant Cuppy, regular speaker. E. P. Wooshord Coriphing, Secretary of the Continents of the Continents of the School C

Feb. 2 and S: I. F. Greenleed, Starch 1 and S.
Fircustro, Mass.—The Spiritualists hold meetings every
Sinday afternoon and evening in Heiding and Dickhronic
Greenley Starch 2 and Starch 2 and Torked P. M. Frozinov,
Greenley Eyecum meets at 15, 2 and Torked P. M. Frozinov,
Mass.—Meetings at 25, 2 and Torked P. M. Frozinov,
Mass.—Meetings in Town Hall. Progressive Eyecum meets at 15, 2 and Torked P. M. Frozinov,
Mass.—Meetings in Town Hall. Progressive
Lyceum meets every Sunday at 11 a. M.
CAMBRIGGERY IN Williams Hall, at 2 and 7 b. M. Speaker
oupaged.
Fursaid, Coxx.—Meetings are held at Central Hall every
Sunday afternoon at 11,5 olocks. Progressive Lyceum at 105,6
Meetings and Meetings are held at Central Hall every
Sunday afternoon at 15,5 olocks.

in the formoon.

Manaisania, N. Y.—First Society of Progressive Spiritualists—Assembly Roums, corner Washington avenue and Fifth attest. Services at 3 p. m.

Dovan AND FOXENOT, Mz.—The Children's Progressive Lyceum holds its Sunday season in Merrick Hall, in Borer, at 10½ a. m. E. B. Averill, Conductor; Mrg. A. K. F. Gray, Gausdian, A. conference is self-ult 1½/p. m.

Tapr. N. Y.—Progressive Spiritualists hold meetings in Barmony Hall, corner of Third and liter drivet at 10½ a. m.

Keith Quaductor; Mrs. Louisa Keith Gardian.

Keith Quaductor; Mrs. Louisa Keith Gardian.

Ketth Conductor; Mrs. Lonias Ketth Guardian.

Waminson, D. C.—Rist Sciency of Progressive Spiritualists, meet erery Souday in Harmonial Hall, Pennsylvania
varone near cornet of Ulth attention Spiritual Science, Exc. Conductor, Cor. Norther, P. Rone. Dec. Conductor, Cor. Norther, P. Rone. Loc. Conductor, North Norther, P. Rone. Loc. Conductor, Northern Spiritual Spiritual

DR. J. P. BRYANT

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MBS. 31. B. NICKHIAM.

(9-45)

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RELIGIO-PHILOSOPHICAL

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS. CONTRIBUTORS

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the most popular among the literal writers in both heunispheres.

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Are you pleased with this matter?
"Yes, why not?"
Nothing, only I wished to understand fully your views on this subject?
"Well, I have no objections, the man is a just, good man, and will care for A., and our little girl (eight years old) with a husband and father's love, my eldest daughter is married and lives in Massachusetts. Miss L. A. will return to Massachusetts in due time, and wed the man of her choice."

And shall I tell her all of this you have re-

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CHICAGO, OCTOBER 30, 1869.

VOL. VII.-NO.6

Ziterary Department.

CASTLE BUILDING.

BY HARVET OLDFIELD. ear me sits a little maiden, Eyes of blue and golden had

Lofty wallegrith golden po td.

Trees, whose leaves are ever green
Lovely Sowers with hues immertal,
In the radiant light are seen.

Chide we not our little maiden Blue of eye and gold of hair, Rosy mouth with kissee lader, Bdilding cas les in the air.

Yet we would not for our maken, Ask that life from care be free . Rather would we trust the promise * As her day her strength shall be."

derful tests given through Home, the

THE MERCHANTS COMPANY.

Wonderful tests given through Home, the Medium.

From the Tavaport (Englasch) Independent.

This word, in the minds of many, is understood to apply merely to a series of juggling tricks, whereby a set of mee, either in, or from, that extraordinary country across the Atlantic, seek to impose on the senses of the credulous, attributing, in an excess of partional improflence, to the interference and assistance of spirits or demons, the effects pr duced by their own skight of hand and ingenuity.

But to those who have examined the matter more closely, and without that prejudice so engrathed in the nature of the typical Englishman, it has a much deeper significance; it is the term employed to distinguish the faith which now counts its believers by millions in the New World, and has its adherents, more or less themehaus, in almost every capital and city in Europe, with a literature yearly increasing, and becoming more, and more influential in moulding opinion and modifying creed among the properties of the company of the company of the company of the seekers about the company of the truths taught by Jesus, and His Apostles, which have been preserved, doubtless, but at the same time per rified, in the creeks of the Christian Chirches. The doctrine which distinguishes them from ordinary Christians, for they profess to be Christiane of the purest fund of the principal company of the great founder of their faith, is, that the communications between Heavy and earth are still open, that the "one family" still have interours, as the wone of learning it in the creek of the C

or instance, the columns of an American early aware as the columns of an American early aware contain a number of munications given through a Mrs Conant, 158, Washington-street, Boston, who holds at are called "free circles," at stated times the columns of the columns of the columns of the circles, "at stated times the columns of the columns of the columns of the circles," at stated times the columns of the

the earth-sphere in an undeveloped state, even tunily progress into a higher condition."

These messages are so varied in character, style, and ability, that if they are not what they profess to be, they certainly emanate from an excellingly clever woman, who knows what would be likely to come from the mouths of every class of mind, from the rughe, uncluculd black, the ignorant cill, the neglected and degraded city loafer, up to the expressions of wisdom and piety to be expected from the most exalted characters. Faragraphs continually appear also, in the same publication, professing to come from hearers or readers of these messages, contessing that they must have come from the very spirits alleged, as they contain things which they and their departed friends alone which they and their departed friends alone which they and their departed friends alone free to his profession of the containty cocurring; and, as the Apostles, audiance swere convinced by the secrets of their beart being made manifer, so these witnesses report (not exactly that Ord is in the medium of a truth, but that, of a trath, they who are dead yet speak! Then there are 'sceing medium,' who have visions of objects invisible to the sight in its natural state, as Elisha and the young man whose eyes he spend to see the mountain full of hores and chariots of fire.— healing mediums, writing mediums, and a host of others.

The writing mediums profess to answer sealed

Cent Stamps."

As the ocean postage has recently been reduced, it is suggested to the curious to "iry the spirits," and ascertain whether those who have set out for "the summer land," from this cuntry are as willing to communicate with their friends as those traised in the Great Republic I To avoid the imputation of deception, Mr J. Y. M. jis reported to allow visitors to bring their own letters to his office, place them on the table before him, and watch the reply written out, seeing that the letter is not even touched by

The third annual convention of the Spirit uslished Kansas met at Topeka, Oct. 1st, pursuant to call. President, F. L. Crane in the

obant to can. Prestorn, F. D. Grane in the chair.

On motion, Mrs. E. E. Barnum was chosen Secretary pro tem. After an invocation by M. E. Taylor, the President delivered an address of welcome. The Secretary was instructed to furnish the same for publication.

On motion, the chair appointed a committee of three on Ordentials. Treasurer's Report was submitted and adopted. The chair appointed a committee on Business, and also one on Finance. A committee of three was chosen on By Laws.

Benett of the committee on Condentials.

on By Laws.

Report of the committee on Credentials was accepted and adopted. A committee of four was appointed on Resolutions. After short addresses the convention adjourned until evening. Evening Session.—Meeting called to order by the President. After music by the choir, and an invocation by Mrs. Thomas, the convention listened to short addresses from different speakers. Music by the choir. Adjourned to meet to-morrow at 10 a. M.

MONNING SESSION.—Convention called to or.

next meeting.

A committee of three on nomination of Officers for the ensuing year was chosen. Adjurned until 114 F M.

APTERNOON SESSION.—Convention assembled according to adjurnment. Report of the committee on By laws presented at the last session was adopted after much discussion.

mitte on By laws presented at the last session was adopted after nuch discussion. Report of the cyfin was adopted after nuch discussion. Report of the committee on nominations was accepted. The following officers were chosen for the ensuing year-viz:—

President—F. I. Crane, of Topeka; Vice President—F. I. Crane, of Topeka; Vice President—O. H. Wellington, of Otawa county—Mrs. F. B. Danforth, of Lawrence—and H. Taylor, of Johuson county; Tressurer—Samuel of Topeka; Secretary—Kiss Jennie Crawe of Topeka.

The committee on Resolutions offered the following, which was separately

theas, It is apparent that there are spirits assume to be teachers, whose religious, ral and intellectual status is inferior to that

of the medium whom they seek to trace's, the refore,

Be it Resolved. That justice to the spirits of the
medium, and to the cutse of Spiritualism its gencral, requires that these spirits should be kindly,
but firmly admonished to take the po-lition of
scholars rather than that of tenchers. That it
is the sacred the of all the firm as of spiritualism
is an demoralizing third again the cutselfing and demoralizing third again the cutselfing and demoralizing third again the cutselfing and demoralizing the spiritual to the cutlicas of God and importatily. That the evident
progress of the human mind in all things in this
life, both practical and intellectual, virtually
det les and elsephove the dectrine that, "as the
tree falls as it lies." That the bondage of creeds,
and a requirement of the performance of certein religious rives and ceremonics, is mental
and spiritual slavery, and the greatest impediment to human progress. That as order is one
of the highest laws of the universe, and organization indispensable to d velopment, we do
most earnestly it commend to spiritualists everywhere, to organize into associations—not of
cred-bound or radical character, but for mutual
protection, growth, representation and financial
order.

Besteed. That the ministration of sapers and

where, to organize into associations—not of creed-bound or radical character, but for mutual protection, growth, representation and financial order.

Resolved, That the ministration of angels and spirits has been a favorite Idea all ages of the world, but that it was never fully actualited until the advent of modern Spiritualism.

Resolved, That the people of this world are incapable of elaborating a true philosophy, or a national religion without assistance from the spirit world.

Resolved, That the people of this world are incapable of elaborating a true philosophy, or a national religion without assistance from the spirit world.

Resolved, That we perceive in the teaching of spirits a system of philosophy, that, when accented by the world, will go far to celablish "peace on earth, good will to all men."

Resolved, That the richts of fininorities are in no wise compromised by the acts of majorities, and therefore all resolutions of this convention of models in the spiritual control of the spiritual of a principles or purposes, are to be interpreted as responsible enhoused these only who vote in the silfernative.

Resolved, That we recognize the necessity of the intre separation of religious creeks from political organizations, and that we will repose by our vote a day to the entire separation of religious creeks from political organizations, and that we will repose by our vote a day perticular field, it bley as a vieur, and that all a temps to the this as a vieur, and that all a temps to the this as a vieur, and that all a temps to the this as a vieur, and that all a temps to the this as a vieur, and the facts and phenomena of Nature, and interprets them to human conclusions as that, as a demonstra ion, it takes away the fear of death, adds new significance to this present life, and presents to the world the only system of religion compatible with the facts and beginners.

Resolved, That the property owned by all cecisions and the principle and practice interaction of an unitaxed m

Adjourned until 73/2 F. M.
Adjourned until 73/2 F. M.
EVENING SESSION.—Conv
Anée music by the choir, an
Mr. Danforth, Mrs. Danfor
condition, followed by Mr.
oort of the state missionary

on.—President in the c upon the table.
Report of the committee on Finance was ac-

Report of the committee cepted.

Mr. and Mrs. Danforth then addressed the

Adjourned to meet at Germania Hall, at 2 r. m. Afternoon Session.—The following resolu-

AFTERNOON SESSION.—The IOHOWING MAIN Adopted: Ition was adopted: Resteed, That we, the members of the Kunsas State Suciety of Spiritualists, recognize Mrs. Hannah Thomas of Tupeka, and Mrs. Elizabeth B. Danforth of Lawrence, as Mindsters of the Gospel of Spiritualism, and as such, rutiled to perform all acts that ministers of other religious organizations in Kansas are by law allowed to

ove resolution.

Mr. Thomas and Mrs. Danforth then address
the meeting. A journed until evening.
EVENING SESSION —A larke audience was in
fendance. M. E. Tajlor Jedliv n.d. an audress
jllowed by Mrs. Thomas.

MONDAY OCT. 41b.—A conference meeting
ras held in the Sebate Chamber at 10, A. M.

JENNIE CECWE, Secy. 1

We give below the facts in one of the most re markable cases of surranbulism that we have ever been called upon to chronich. A gentlo-man, in whose-eracity we have through con-fidence, furnished us with the following: "I was passing along Beach street has toight at about 11:30. When near Hall street I saw a strangerester mounted that the con-

Doings of Dr. Samuel Underhill, M. D.

The following letter comes from Dr. Undernill, who is now laboring in Michigan

chesp. What a man pays in rept in Chicago will build a house the first year. Labor is plenty and wages as good as in Chicago. There are millions of blackberries yet. Postatos very excellent; water good, fish plenty all the year, and steamb als go everywhere, and railroads to all the other places. New Haven, Michigan, Oct 10.

The Influence of Weather on Sickness.

Dr. Ballard, in his report on the health of Isington, for 1867, thus aphoristically states the nfluence of the weather on sickness:

ature is normally associated with an inci-general sickness. 2. That a decrease of deric temperature is normal ness is proportional in an ount to the c which the atmospheric temperature falls. 4. That it is an error to suppo-popularly, held) tints under chapges. In sture are (as a rule) damaging to public A sudden change.

Copyright Secured. DEDICATION

per by First Emma Hardinge, Se-the First Association of Spiritualists Philadelphis, as the Dedication of mental Hall,—corner of 11th and od Streets, on Sunday Morning, Oct. 13th, 1869.

INYOCATION.

In Thou who art our God and Friend, ferly do we thank! Thee for life, for knowlfor the assurances of immortality, for the
lof progross and the glory of spiritual life,
tual existence and spiritual communion,
have we sought Thee the Creator. Great
it, we have listened to the voices that have
down to us in faint echoes through the
lors of Time. We have sought Thee in
genders, amongst many nations, in varistruss. Oh! so long, so long have we listenthe dim and shadowy vibrations that
come from the ancient Past, that we
almost forgotten that Thou art our FathWe have feared, we have trembled at Thy
ent name, have wondered and sometimes
d Thee, and many have forgotten Thee,
re thank Thee that Tuou hast opened the
of life, and shown us Toy very self. a
We workle The-

DEDICATION AND LECTURE.

To the Great Spirit, the Lord of life, light and truth, we consecrate the services that we say hold within this place. To Him, the fountin of inspiration, we ask, so long as He shall and us hither, that we may come with clean ands and clean hearts and holy purposes, considerance with the consequence of the con any hold within this place. To Him, the fountin of inspiration, we ask, so long as He shall
ead us hither, that we may come with clean
ands and clean hearts and holy purposes, concerated not only to charitable feelings here,
to to the spirits of the mighty dead—the strong,
the good, the brave, the true, that have marked
ut for us a way in tears and blood to follow in
heir track. We consecrate the services that
say be held in this place to the spirits of the
ging dead, to those who so lately taught us
here to be seen to be seen to be seen to be
seed from mortal sight, but still are with us,
re consecrate the services that we may hold
dithin this place. To the spirits of the guilty, to
hose who have passed in darkness to the
hreshold of the other life and who come to us
re counsel and for warning, we ask of Him,
her Father and ours, that we may consecrate
he services of this place—to the spirits of the
ung, who hold their awest communion with
he dead,—the so-called dead, who know there
on death—who come from out the highways
od by-ways and city streets and all the busy
orld, who come to speak with forms invisible,
and once again renew the ties not broken, only
her ask that strength and hope may flow from

s place.

The sk that strength and hope may flow from
this place and penetrate the hearts of all
come to worship here in spirit and in

me twenty-me years ago, the announcethat a bandful of persons should be gathfrom all the Subath meetings that take
a throughout the length and breadth a
stendom to hold communion with the spirs we do, would have startled the world, and
would have pronounced the verdict of injy upon such worshipers and questioned
possibility that such a meeting council
; yet such meetings duplicated by houslare now held throughout the ongsh and
dith of the great New, Worldwid, it seems
that the power, be it whatever it may,
mow moves these lips, and that has given
whatsoever ye have gained in the twentyyears' during which as have been called
itualists, quiminates in this hoor in the trihold the recognition which we have comhold the recognition which we have comwhatsoever ye have gained in years during which we have itualists, culminates in this hos h of the recognition which we d for ourselves

by considering the highest element that beto the Spiritual movement; how Spiritus
stands related to what we call religion,
less the thoughts that we shall utter in
a succeeding addresses are very familiar.
We have nothing new to present to
the form which the world acknowledges
tiling novelties, but we have much to reof those demands which are made upon
d which the best amongst us, as yet, have
to answer fully.

nd which the best amongst us, as yer, nave to answer fully.

e world asks much from us, and, perhaps, are rendered back, as yet but little, in extion of ourselves to ourselvas-not for the 1to whom we owe no allegiance. I would do you that we stand as a widow, from the heart and arms has passed her only son, long, long years of watching have railed her desolate head, and he came in an hour to hear the standard of the standard o with that profound, hearoutterance in speech and
nd as the miser who for in maself bereft of his treasur that he knew not it is rehe beholds the shining he

the best of the second of the

cient to adjust ourselves to these things. The world-demands to 50 much when it asks us to adjust ourselves to the great treasure we have found, and I say this in extenuation of our many short comings. I shall endeavor to lay before you some of the weathr of spirit life, God giving me strength and power. We scarcely know how rich we are; how all this our wealth ministers to ourselves and our fellow men—still we can take an account of some of this wealth, and first of this high element—religion. I do not speak now of the religion that they shall tell us of in you tall church with towering steeples, with solemn tone and swelling peal of organ—I do not speak of this as religion—I do not speak of creedal faith. I bow before them with all reverence, however, for I know they are understood by our Fath r; they have been handed down from age to age to lead men to worship in the bright and beautiful temple of spiritual life and truth.

Creedal faiths, no matter what denominations, they are of all teach us that the account.

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en again

lling into sons.

hey by science have
such particle, and shown

Long lives have been spen,
tances between those shining
the sky each night, to discover the
carth and air, and when I ask who made
and whence they came, when I would kno,
what is the origin of these, they tell me to go to
the minister. When I would question of the
mightest thing of all, the spirit that controls
the mind, that understands the soul, that guides
the intelligence, that slone cun comprehend
these things, they talk to me of the che nistry of
the atoms. I ask them of God and immortality
they laugh me to score, and send me bac
the Sabhath day and the churches.

we ask for a religion that will
arket place and the forum,
and teach us not only I
mmortality, to one
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the mind, that understands the soul, that guees the intelligence, that alone cut comprehend these things, they talk to me of the che mistry of the atoms. I ask them of God and immortality, and they laugh me to scorn, and send me back again to the Sabbath day and the churches.

Friends, we ask for a religion that will go with us-in the market place and the forum, go with us-in the market place and the forum, go with us-in the market place and the forum, go with us-day day, and teach us not only low-to live for time, but for immortality, for one another. We ask for that religion that if to-day each church on earth were leveld to the ground and their ashes scattered to the winds, and the evidences of all denominational beliefs were forgotten, would still live, that religion that would spring up in the soul and survives all of these. Is there such a religion? I think there is. I do believe that spirit life and teachings have discovered this, and they will institute in here, with or without the other religion. Let us go back and search into the foundations whereon the Spiritual belief is built. Whatever vestigss remain of hufman life and human existence on this planet, all date back, like the van, yesterday, to-day and the morrow, to the Esst, the same far-away East in which by universal-law all things, all beings, all former more mortificated. Back, then, the Est, when the rave worming beings. There we end from the most ancient rays, markind as period, even before the characters upon those greatmon ments of stone on earth, or to build up their monuments—there never was a time when man did not believe in a Supreme Being, as a invisible and mighty power, from whence comes something attorage and mighter than himself, far away, away to those did not be an invisible and mighty power, from whence comes something entroper and mighter than himself, far away, away to those did not be an invisible and mighty power, from whence comes something entroper and mighter than himself to the invisible being from sour on the earliest

this belief. I that taken many forms, many strange and lu take the many forms, many strange and lu take the many forms, many strange and lu take the many forms according to man's gradusl progression from barbarism to civilization. Suil this Spiritual existence oul sates through them all. The great heart that was first fait when God isunched humanity upon the occas of life, is throbbing still. It evr. pulstates to the eternal and omniscient name of God. This is the first evidence of religion. This next is like unto it, it is the assurance that our pilgrim feet are pressing on another shore; that we cannot die; that there is something, which will rise out of the cold ashes of the grave.

another ahore; that we cannot die; that there is sometring, which will rise out of the cold ashes of the grave.

I tell you, friends, that when the first separation from the body took place, and man burried his dead, covering him up from his sight, it was not beneath that green mound of earth, that he sought to find that eternal spirit; it was not down in that body of corruption, but upward to the shining ones, somewhere in the vast unknewn fields of space—the looked up to find his dead, and felt the consciousness that they were waiting and beckoning him forever to come to them.

No matter, how early, we date hack in our

come to them.

No matter how early we date back in our research of the actions of humanity, we find there was a law of right and wrong which was ever legislated between man and man excepted and reponsibility, and a reckering with one's self, if not with his fellow man.

which we called wrong; there was an inward monitor that was never silent until we made at woment. That law of right and wrong, that conscience that gave the feeling of responsibility, shows that the triumphs of right over wrong, are unerring, as part of man's nature, and are the primal altar of religion herself. The first church here is the holiest, it is in the heart and the conscience of man, the great heart and the conscience of man, the great where it is and the semple greated

heart, as any other portion of man's consciousness:

Let us briefly trace the progress of this foligious idea, and see how perpetually this great priest has maintained his character in the midst of all the corruption, folly and superstition with which it has been surrounded.

The first belief of humanity was the most obvious recognition of the Lavisible and Supreme, as manifested through the powers of nature, in the largest and grandest object in creation. The beneficient sunshine, the beautiful stars, the far-away sky, the overarching firmament, the winds and waves, all the strange and mysterious phenomens of nature, life and growth in the vagicable world, and the various forms of the animal creation, all and each expressing a fragment of the thought of God, which is more fully, combined and expressed in ourselves.

All these were worshiphed in the infancy of the race, and each one felt a need in syme special department of his being, and sought that

All these were worshiphed in the infancy of the race, and each one felt a need in a sume spe-cial department of his being, and sought that which was peculiarly dear to him. They estab-lished standards of right, in proportion to the knowledge of the influences around them, and in proportion to man's growth in civilization, his ideas multiplied, as science with her starry eyes, began to penetrate the mysteries of crea-tion, and reveal to man the uses of many things hitherto undreamed of. As civilization took the place of barbairs, so did the expression of the

civilization. We observe before the Mosaic period the darkness into which men inevitably sank, and by the wise tackings of Moses, who strove to bring him back to better conditions, who strove to communicate wise isws, founded upon physiology, founded upon the connection between mind and matter pon

which included daily life and practice; rules in regard to diet; justice between man and man, between master and servant. The highest ideas of right that could be expressed by Moses inculcated a religious belief in all things. Exch ceremonial is a hierogliphicembodying some grand use to man—the recognition of God in man. There was a practical religion for him.

We shall find that whenever man was left to himself, he was ever striving after something beyond, ever realizing hicher ideas, and looking out from the physical into the spiritual; passing from the idea-of the one God, into polytheism, and eventually placing his religion in the hands of the priest. Thus, through long ages do we trace man as religious being. There came, however, a rebuke from the infinite spirit, and an advance upon all that proceeded from the former teachings, in the beautiful religion of Jesus. Once more do we find man brought back from the worship of stocks and stones, back to the cornfields, the hill-tops, to the social fields, the daily walks of life, to the market place, to trade and commerce; to all the practical issues which culminate at last in eternity. Jesur labored to bring his followers to all these. Had that religion stood alone in its purity there would have been no need of ministering spirits coming to day with a new religion to earth; it embodied the fundamental ideas of Spiritual religion. We should have walked hand in hand with our Pather, and our eller brother, Jesus, and hoving spirits of whom he spake; and we should have realized that these were descending to teach us the trac religion. But another form of religion grew un almost immediately—the religion of Faus. The practical religion incuited by Jesus gave way to the teachings of Paul-a, learned man, a mystic, a teacher of Gnostles. Faul, full to repletion with the old superstitions beliefs of the Faust perceiving that humanity was the foor in the teachings of Paul-a, learned man, a mystic, a teacher of Gnostles. Faul, full to repletion with the old superstitions b

gether the worshipers whose zeal was fast dying out.

So, upon this basis, a sensual religion was founded—a ritualism which age after age has existed. Many have recognized that God the Infinite Spirit, spake-through the lips of Moses, Jesus, and others. We care not whether it was amid the thunders of Sinai, or the still small voice fhat sounded in the ear of Ellijah; we care not whether it was fin the beautiful consecration that was given to Jesus in Jordon—we know that divine truth was given through all these great teachings. They taught that man was responsible for every act of life, in all ta forms, all its duties, in the food we eat, in the thoughts we cherish and in the words we speak. I believe that all these various forms of religion have been useful; they have kept allve the was responsible for forms, all its duties, thoughts we cherish at I believe that all these have been useful. I believe that all these various forms of religion have been useful; they have kept allve the memory of it, if not the reality thereof. Many have gone out into materialism, and sought for sometiting to sustain themselves. If they have grappled with science and studied the forms of nature, and after they had exhausted all their powers at these, and tound they could render them no more usuall they whispered to them of their Creator.

Itaving arrived here, and then been landed on the other side, I find the open gate of Spiritualism, through which the pligrims of materialism have entered, and perceived that there is a life beyond.

Iters we have learned that solit.

as pirit, must exist. Let us sum up what we are gained in this direction. We stand upon the threshold of this world. The first that re-circd us, was the well remembers.

ar spirit brother, whose cmy-com torm ad laid away.
We know now that there is no death, for we hat a many control to the dear lace, the same outstreehed arms—et he dear lace, the same outstreehed arms—et he warm hand extended; we see the cing eye teeming with life, the brow crown-ith the glowing light, of intelligence—all strength and energy that made him a man, etc. The spirit is the real man. I had read in this manner, at times—perhaps it may then thou hast cast off the material letters,

be when thou hast cast off the material letters, thou shall live foreyer. If thou art immortal now, thou hast been immortal forever.

The element of spirit, then, is forever, and as our loved ones beckou so on, not in one line alone, but hosts of them from the dim long ago, all that ever have been in the suffusted and unknown past agea, are all, all there, and the argument is lost. It is spirit alone, then that lives forever; it is spirit that is infinite; it is spirit when

mysteries. Matter is but spirit in motion; spirit is back of all, above all. It is spirit that we worship as God our Father, our creator. We can less there. Now we can bring our sorrows, and be sure that in the midst of the great darkness, our blind eyes can see that He doubt all things well. As we pass down the corridors of eternity, where there loved ones, have gone, they do show us all those things. We see that the martry has come forth from the dre so strong, and all whose bleeding feet have left their foot prints along the ages are there, and every tear drop, that has been shed, has been crystalized into immortal pears, shining in glory. We will then no longer abrink back even from mar tyrdom, for these things shall make you strong. Let us then keep our conscience pure, our self-respect strong, and ever keep in the path of duty, and no bower can keep us back or bind us down to the rulimental spheres. We shall swork our way in the light that is before us, ever keeping in the right, never faltering, knowing the girdous compations that are around us.

way in the light that is before us, ever keeping in the right, never faltering, knowing the glvrious companions that are around us.

Understanding these things, we can go out and measure the result of every act and deed. We can see the mansions we are building, and know the texture of the garments we are wearing. This is our religion—something of it at least. It is enough for us to know that we are spirits, that God is a spirit. It is enough for us to know that we are spirits, that God is a spirit. It is enough for us to know that we are spirits, that God is a spirit. It is enough for us to know that we are spirits, that the spirit can only express itself through just such clay as it is surrounded with. Our religion teaches us to analyze all these things—the air we breath, the food we eat, the clothes we wear, the habits we pussue—all these resolve themselves into the fragmentary elements of our religion. They know not that these grains of lite make up the mighty whole. This sour relation to part.

Let us give God thands, and hand in hand with the angels, go on our pilgrimage through all worlds, calling all things sacred, realizing that everything that the has made it a hierogythe, which we must study and perfect of the property of the spirits of the spirits of the spirits of the course of the property of the spirits of the spirits of the spirits have been on our way notwither and onlempt of many, who knew not what her of must not our precious name, and the dear loved spirits have now shall grow stronger to dothat which is given us, and let us consectate our services in this place that we may discuss, not only of immortally, but all that relates to the present and clernal welfare of houvanity. We know that our spirit friends are with us here, sitting by our sides, whispering in our ears. Surely, with such only presences as are to be tound in this place, it must be a charred with shall we do to enable us to meet and recognize the shining boost, the great and glorious band who have gone before us.

We come compon

place is sacred. Here, then, Is the church of the spirit.

BEREDICTION.

To thee, O Great Spirit, the hight and the strength of whose hands hath been vouchsafed to us, to be our strength; to those, whom we have known and loved, to whom in the past we have looked for strength—to all and every spirit in and out of this form throughout, the universe, once more, we delicate this place as Harmonial Hall, and all the ervices which aball to out from thence; a sursake, and all we are. We ask no blessings on, our acts, our deeds, and our thoughts, unless we add and exerve them. We only pray that thou will give us inspiration to seek out thy holy will and to to it. With this humble prayer, and thankfolness of heart for all thou hast given us, we leave this place.

Original Essays.

For the Religio-Philosophical Journal Progression and Retrogression.

BY P. S. DOWD. NUMBER ONS.

NUMBER ONB.

When quite a boy. I remember of reading a series of articles by O. S. Fowler, published in some the properties of a series of articles by O. S. Fowler, published in some the procession, a Law of Nature." They were truly able articles, and run through several numbers of the Journal, proving to my mind conclusively that Nature is Progression. This was long years prior to the advent of the Spiritualistic Philosophy, which has accepted progression as its platform, the grand distinguishing feature that at once makes the philosophy so palatable to the great masses of mankind and at the same timeputs it far ahead and above all other religious systems, teaching, as it does, the eternal duration of the law of progress, and that retrogression is only in the seeming. All said before, I accepted this idea, and for long years believed fully that progression was the law of nature; but now I think differently; and with all due respect for the opinions of my brother and sister Spiritualists—giants in intellect as most of them are—I present these few thoughts for their careful (not hasty) consideration, knowing that in so doing I am striking at the petitory of the majority of advanced thinkers of this age.

I begin, then, by admitting that to the narrow mind of man, the practical observing analytical mind, all things appear to he progression. The sect develops the tree which advances steadily and sizely to a degree of perfection, and their titimates, or produces delicioustruit. The fruit is, then, the tree of the ages. It will be seen

and services the tree which advances ateadily and sirely to a degree of perfection, and their ultimates, or produces delicious/fruit. The fruit is, then, the ultimation of the tree. Man has been called "the grand ultimate of nature, the fruit of the tree of the ages." It will be seen that the fruits of nature are only the vehicle that conveys the seeds or the miniature of the tree that bore it. First, the keed; second, the tree; third, the fruit; fourth), the seed again. Thus the grand effort of nature is really to repeat itself. The fruit which is so useful to man, is only the yebicle or means that it makes use of in the repetition. So with man—fruit (spirit); fourth soul again. But repetition is only the beginning, the fundamental law of nature, for we find, that nature is expansion as well, and that out of one order sorings another; for out of mineral came vegetation, and out of this animal, and out, of the latter, man. Mineral, it will be seen, corresponds to seed or soul, and yet, this is only the concentrated tree itself, containing the really with principle in with

Matter is the vehicle of soul; its first law is attraction, its second expansion, 'its third is ultimation; but taken as a whole, these constitute the law of repetition. This is indeed the trutue God about which there has been as the second of the second ale. ast whiter is bal Thir telligence. Inings of sense are the children withings of no sense. The cold of space feeds and holds in restraint the heat produced by motion. It is an old adage, and as untrue as it is old, "that like produces its like." Error always is on the surface and always wears the garb of truth. Like yet never produced anything but unlike. Infinite could not produce another Infinite, so man was made finite of necessity, the opposite of God. Vacuums are the cause of the motion of matter. This only way we can sknow at the sense of the motion of matter. This only way we can sknow at the sense of the motion of matter. This only way we can sknow any them.

duces evil. Weakness produces strength weakness. Extremes other and follow upon the heets endless succession as day follows follows season; the same as set by repose, or growth by decay, or it can act be said that there is an end, no more than of an uwhich, in its revolutions brings; and indifference, like the hills of the seems of our existence. All his like the world from which it is that restored its ultimate, will all life's manifestations are full plains and wast mountain range peaks to the skies, so man live given number of years, rising here is 'gentle undulations; or aird desert, lonely and desolate is articled.

it animates changes, expands in quality the same, of all living things a unimate and so many openings of Detty, and the pours through each is the same, of and less there—varying according of the matter (opening) through we Bodily and spiritually, man is soully, eternally the same; so all gressive—one can not exist without no more than up can exist without all thing; manifesting life are subject of motion, so must they be polarize, sites to secure balance and order.

sites to secure balarce and order.

J. B. Perguson, in a lecture in 1 1808, said, "In the absolute, there but in the relative there are many," more of the same nonsense, which we do by his Spiritualistic hearrs with g I now say and defy successful refut in the absolute, all & God, and in there is no God. In our ignorance gods of men. In the relative there sion and retrogression. Absolutely Progression without retrogression, is an absurdity. Progress | From what? But, says some grave thinker, \ You ignore evolution entirely, which is now believed in and taught by the best minds of the age." In all sincerity, I would ask: Evolve what, and-out of what? There is revolution and which is accomplished in three degrees or stages, viz. Retrogression, progression and indifferent, the last being equal to both the others.

as others.

As I said before, all motion is circular, but
to pathway of each thing is different from all

others; some revolving in 24 hours, others requiring as many years or ages. Matter must first be attiracted and cohere before expansion in the commes or an analyse of the series of the commes or pansion, and thirdly ultimation, or in other words combination. After growth (expansion) is completed, then commences ripening or ultimation, which is nothing but combination. The apple is one combination, the cherry another; the tree that bears the froit being used by nature as the means by which to gather in and concentrate matter from earth and atmosphere, and combine it for use. Matter is the condensation of the aroma of the anknown. Man's body being an ultimate, is a concentrated combination of many elements. The brute has less, vegetation less still, i. é., when considered in separate orders. Mineral is the seed, the nuckus of attraction within which is the unknown vacuum, from which is evolved the magnetic spirit or fires of the universe, which, pouring out on all sides returns on the opposite; thus throwing of and briging matter in return and clothe the hills with verdure, and enrich the soil; having in their journey into the bosom of the unknown, bruept from the nece the aroma of the floral kingdom—behold! a new order springs into being. As the earth expands, further into space flashes her spirit, and drinks in from the bosom of God something new for her children: and although the return is not perceived by the eye, we are taught by the raindrops that it does return.

So man, as he expands becomes more concious of the wonderful mystery surrounding him, and ugan the wings of the sail, dishes far away into the radius beyond, the uarrow confines of sense, and places row the conditing from the return in matter for the use of mu, as I am trying very feelily now in the Arabination—then the power flat key did not be a single to the sail and the single the thought, that we shall ever go on throughout the boundless realms of space, turning and the single the thought, that we shall ever go on throughout the boundless rea

SAMSON.

Ve presume there are thous arts of well meaning some who really accept and taked down at a singular "fatth," all the remarkable, not to sky nomma lincidents, attributed to the medium of the dow Samsan, as given in the interest-eriptural niveralive of his life—even to the shlevous fire-till forces; nor would they will." Yeave out the fact of the innenses singular wand handy law bone." hat though the typing and cord phenomena of Davenports and others to-day, by very similar occass and result to that of the two new cords which the Philistines bound the arms and a of Kanson, or the ser a recen withes singular and rings fall as strongely and readily from and others, as the bands when do there, as the bands when others, as the bands when of the same of the s

thons are worth cross.

That there are pay
we of course, do not do
the conflittons, ontw
all to be: yet, the man
them, how weak, fri

The child also after his birth, must observe mon careful and hely manner of living. And he grew strong in splitt as in stature, developing the peculiar phase of his mediumship raphid surely, or as the record says, "the Lord of him and the splitt began to move hind at in the camp of Dan," the possession of a pure say by the content of the property o

eth.

History reveals to us the fact of the existence of a race of giants, men of immense esture and Herculean powers, long anterior to the birth of Samson, aye, even as late as the time of the Expitian Praroths—their great works, vast temples, pyramids and tombs, indicate unmistakably, not only their skill, but the great strength also of their builders.

builders. Then who shall say that the powerful spirit which at times took sudden possession of the pore and passive organism of the medium Samon, or even the angel that announced his birth, was not one of these ancient giants of physical strength?

We, at least, find no difficulty in accepting such as the spiritual and phenomenal tact.

Our Pirst Ancestor's Tomb.

The tomb of Adam! How touching it was here in a land of strangers, far away from home and friends, and all who care for ine, thus to dil-cover the grave of a blood relation. True a distant one, but still a relation. True a distant one, but still a relation. True a distant one, but still a relation. The sunstain of my fills affection was silred to sta profoundest depths, and I gave way to tumultuous emotions. I leaned against a pillar and burst into tears. I deem it no shame to have wept over the grave of a poor dead relative. Let him who would sneer at my emotion, close this volume here, for he will find little to his taste in my journeyings through Holy Land. Noble old man—he did not live to see his child. And I—!—I did did not live to see his child. And I—!—I did did not live to see his child. And I—!—I did did not live to see his child. And I—!—I did did not live to see his child. See summers before I was born—six thousand b. let summers before I was born—six thousand b. let summers before live to take comfort in the thought that his loss is our eternal gain.—Mark Twain.

At the recent Horticultural Fair in Nor-wich, Conn., a beautiful firal design was ex-hibited, with a motto on the card "Jesus Wept." An ingenius compositor printed it "Julia Webb."

SPEAKER'S REGISTER

To be useful, this should be reliable. It theref hooves Lecturers to promptly notify us of changes ever they occur. While column is intended for Lecture only, and it is so rapidly increasing in numbers that compelled to restrict it to the limite address having

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MOTION.

a Grandeur - tellvity in Nature - Thought Traveling Between Two - Minds in the Spirit World - The Grandest Motion of All.

Thoughts come from the Spirit World in little pulse waves—their formation, of course, depending on certain well defined laws. These pulse-waves are regulated by cer'ain laws of motion, somewhat analogous to those that govern the formation of little wavelets on the glossy bosom of some quiet lake. But it was not our intention in this article to enter within the chambers of the min i and endeavor to solve the mysteries therein contained, for, before doing so, certain prelimins ry steps would be required in order to make the subject clear to the mind of the general reader. The fact is, the nature of the mind is but little understood. Metaphysicians have rendered its nature seemingly more abstruse, by their wild speculations and theories, and the human family to-day are in comparative ignorance of those laws that form, sustain, and finally dissipate the thoughts of the mind. But dismissing that theme for the present, we take up that very abstruse subject, motion, and proceed further to give an analysis of its peculiar properties.

ent, we take up that very abstrues subject, motion, and proceed further to give an analysis of its peculiar properties.

In our previous article, we demonstrated conclusively that all things are in motion. To the external senses, many evidences of motion are given; but there is motion, beautiful, grand, majestic, that can not be discepted by the external senses. The whole universe of God is thrilled, as it were, with motion. While the earth is revolving on its axis daily, and at the same time traveling around the sun with almost inconcelvable rapidity, this wrist car of God is transporting His children from the cradle to the grave, landing them finally in the clystan fields of the Spirit World, where no porters cry. "Four dollars a day at the Sheyman H use?" "Take-a-bus" for the Everett House?" "Here's a carriage for the M seasont House?" On, no such cries greet you there, as this swill can of God lands you without stopping, in a country excelling is beauty and grand ur anvihing of which the loftiest imagination ever, conceived. This motion of the earth, then, in one respect is peculiar. It stops for no funerals, heeds no financial crash, tremblevat no reb Hioa, but appreciaing the grand nature of its mission, it moves on ward, bearing its burdens, and finally landing them safely in the Spirit World.

But there is motion within this motion. From the North to the South pole, there is a continuous current of gross magnetism generated there, are try's subline, and an excess of which produces those wondrous lights, the Aurora Berealis. This current starts from the North to the South pole, there is a continuous current of gross magnetism generated there, any more than the spunge will attract and retain all the water near it, and on the same attractive principle. Occasionally, the earth will not absorb all the magnetism generated there, any more than the spunge will attract and retain all the water near it, and the result is, it expands, and ascending upwards, produces what we call the Northern Lights. But while this

ducing results too numerous for us to mention.

Leaving this subtile mignetic element which is constantly in mitin, we retrace our steps to those things in nature that come under our immedia's observation. We would, here remark that there are elements in motion of which the senses take no cognizance, and which work silently, yet potently, producing wonderful results. The shrubin a bix, though it becomes a tree,—which at maturity welghs more than the earth around its roots—indeed, the earth if weighed, will be found in quantity exactly the same as when first put in the bix. This is somewhat strange, yet nevertheless true. The egg in process of incubation increases in weight from those unseen elements in nature that are constantly in mition. The chicken unvariably weighs more than the egg that produced it. Thus it can be readily recognized that there are elements in mition constantly, that are unisent to us, marishing every plant, every tree, in fact, all things.

Take the seed for example. It has within it elements of life, and those elements are in motion either to sustain or to distroy. Waile they so act that they sustain — which they will always a when not in erfored with—the sort ratains its original healthy appearance; but when they so act sat to destroy, it soon fails to pleces, and its identity is lost forever. While the elements austain the seed, they are in mitin; and so they are when it purishes or loses its identity, and then those elements which are, in fact, life encentrated, j has the vast ocan of life of flux of the filt of flux of the concentrated, j his the vast ocan of life of flux of the concentrated, j his the vast ocan of life of flux of the concentrated, j his the vast ocan of life of flux of the concentrated, j his the vast ocan of life of flux of the concentrated, j his the vast ocan of life of flux of the concentrated, j his the vast ocan of life of flux of the concentrated, j his the vast ocan of life of flux of the concentrated, j his the seed in the contract of the larges and

weighs more when ready to send forth its out-growth, than before. There is not only motion in the elements around the seed, but they actu-ally produce motion in return. The plant mayes upward at the ra'e, perhaps, of one inch per week; its growth upward is steady, until it finally produces the bud—then the flower. These tints shining forth an beautifully, travel-ed there, perhaps, from some distant clime, for be it remembered that there are, currents of magnetic elements in the earth, the same as currents of wa'er in the ocean, and those mag-netic currents have a modifying effect on all

currents of water in the ocean, and those magnetic currents have a modifying effect on all vegetation.

We see, then, constant motion in the vegetable world, —indeed, one flower, the Judean Rue, of which we formerly spoke in an article on Sepation, has an intelligence within itself that produces motion; for when nourished in a soil not adapted to its wanta, it will unlose fibril after fibril, and queen like, take passage on some favorable gale, until it finds a locality that can furnish nourishment adapted to its wants. Then it stops, and like a buld pioneer, its little fibrils again take root in the earth. Tuere is most in everywhere, indued by outside pressure—the emotions within.

Cyrus Field once said that with a battery no larger than a lady's thimble and a drop of water, be could transmit a thought across the Atlantic ocean on the Cable. We have an doubt in regard to the truthfulness of the statement. Thought, it is true, don't travel here—only the type or representative thereof. But wait.—by and by the grand results of man's life will be realized! Motion, in one sense, carries the representative of thoughts here—but there, in the Spirit World! the thought itself takes passage on the wings of motion, and travels from mind to mind!

The idea is besutiful—is it not? Telegraphing in the Spirit World is conducted of a

on the wings of motion, and travels from mind to mind!

The idea is be utiful—is it not? Telegraphing in the Spirit World is conducted of a grander sea than here. Witness those two wise sages, how towering their intellect, how quick their conceptions of all things! Though thousands of miles spart, they hold conversation with each other, by a law that governs the transmission of the thought itself, in a mental or etherial current, which we will unfold to you in due time. A thought travel? yes, and we know it, for even a thought is at langible something, possessing a well defined form.
There is no subject grander than motion. The thinking mind wants food for reflection. This world possesses too few minds that dare venture on disputed domain and cull grand truths therefrom.

from.

Motion, life and mind are themes inexhaustible in nature, and it is only our aim to present certain leading facts in connection therewith, which will follow in forthcoming articles.

Of all motion, because the

which will follow in forthcoming articles.

Of all motion, however, the grandest and most potential is that which stirs within the fountains of the human soul a desire to did good, to sow broadcast over the land the seeds of B nevolence, smilling encouragingly on the low and unfortunate, ever remembering that G d's humblest child is filling that niche in the ascending scale of existence just adapted to his wants, and that in his estimation, he stands forth as nobly as the proudest monar ch of to-day.

SPIRITUALISM OF THE BIBLE.

SPIRITUALISM OF THE BIBLE.

There is a vein of Spiritualism within the B-ble that perkles beautifully as it courses its way from the polluted prols of Genesis to-the mythical sayings and visions, in Revelations, and is, in fact, the only redeeming quality that it contains. Without the grandeur that Spiritualism imparts, it would be of no more use to humanity than "Sinbad the Sailor," or "Rob inson Crusoe." Within, however, this vein of supernal intelligence, we find the purest and noblest thoughts of the angel world, and they glisten beautifully indeed. The intrinsic merit of the Bible is its Spiritualism; and that shines forth within its pages like a rare (diamond in a dirty prol, or, like an oasis in a barren desert. The Spiritualism within that book, has kept it alive through dark ages, and it has never been responsible for the damning deeds that has characterized the Christian world. Without the weight that it imparts to its pages, they would have long since passed away like chaff before the wind.

The Bible, then, is not without its meris—its real worth. The various Orthodox churches to-day, are infidels to those high and Toly sentiments which glisten like so many pearls on its pages and are the noble and pure emanations of angel minds, coming on beautiful undulating waves of inspiration from the Spirit World.

In many respects, then, the Bible is worthy of admiration. Its pages have redeeming qualities which can only be found in the vein of supernal intelligence that it contains. There is something noble connected with that aged personage, for his ideas are profound, his mind clyar, and bis conceptions quick, although his body is a mass of putrit sors—the Bible, like that man, has a redeeming quality in its Spiritualism, which, like the mans from heaven, has fed many a hungry soul.

The first eviden ce of Spiritualism in the Bible is set torth heaven.

nalism, which, like the mand a hungry soul.

usins, which, like the manns from heaven, has fed many a hungry soul.

The first eviden ce of Spiritualism in the Bible is set forth beautifully in the account of creation. G ab held communion with matter in the same manner that the mechanic or arizan holds communion with the material which he desires to construct into a palatial residence or weave-into some fabric, for he said, "Let there be light," and there was light,"—the darkness receded, the gloom of eternal night passed away with a mighty rush, the sombre somes of darkness were no more, for the glorious sunshine came dancing over the realms of space in joyous gies, presenting a spectacle pleasing to be hold! That G of himself held-communion with the elements—for it is not our mission in this series of articles to dispute its statements, but to make everything truthfully bend to the support of Spiritualism. And God said further, in his Spirit communication, "Let there be a firmament in the midst of the waters, and divide the waters from the waters; let the waters under the

heaven be gathered together unto one place, and let the dry land appear; let the earth bring forth grass; let there be light in the firms ment of the heavens to divide the day from the night; let the waters bring forth abundantly the moving creatures that have like," and a response thereto actually occurred, according to the biblical accounts. Thus we find that G id, an invisible Spirit, holding communion with those elements under his control, and bringing into existence worlds and systems of worlds. Spiritualism is older than the Bible, for the

Spirtualism is older than the Bible, for the first chapter of Genesis is a communication, narrating the very expressions which G drhimself made when first bringing into existence this earth, and the workle and system of worlds that glisten as beautifully overhead. He said, "Let us make man," showing conclusively that he had ase s'ance in this work, for in no other case is it stated, that he used the same language when commencing any important task. While he said, "Let us make man," in another passage of Scripture, he says, "I have given you every herb bearing seed," showing that, he could do the latter, but was incompeteft to accomplish the former. Who he was addressing, or holding spiritual communion with, when he said, "Let us make man," is more than we cafe determine.

"Let us make man," is more than we can determine.

The first chapter of Genesis demonstrates the truthfulness of Spiritual communion, in a beautiful manner, for God himself is the communicating Spirit—first holding communion with matter (in the same manner that the mechanic or artisan would, who wished to construct a house or some intricate piece of machinery), and constructing this earth, and worlds and systems of worlds, and then collecting together the dust of the earth, he created man, and breathed into his nostrils the breath of life, and he became a "living soul." In this instance, at least, there was really a spirit communication, for God communicated the breath of life to the mun he had created, and the inspiring influence thereof, made him a "living soul," imparting all those attributes which now distinguish manking generally. But after seeing Adam as he came forth from his hands, and being well pleased with him, he thus soliloquized: "It is not good for man to be alone; I will make a help meet for him," Therefore, he caused a deep sleep to tall upon Adam, and, taking a rib from his person, he formed woman therefrom. No doubt Adam was highly pleased with the kindness of his Creator in making a help meet for him; and now, nothing seemed wanting to perfect his happiness. nothing seemed wanting to perfect his happi

We shall continue the discussion of this subject through successive numbers of the Jour-

A MONUMENT TO ADAM.

We do not know how much truth there is in the story, but it is reported that the Rev. Class. Regers, of England, is ab at to get up a subscription for the erection of a monument to—Adam, the fasher of mankind! A company, to be cutilted the 'Grand International A lamite Monument Association,' is to be formed, and the monument is to be erected upon the supposed size of the Gorden of Elen, in Mesopoiamia."—Ex.

Good! The idea is original, and will meet the approval of all the Ortholox in the land. Pive contagnees from each one will be amply sufficient to erect a monument of much larger diamensions than that one was—we have forgotten its nam—it seems as if—it was at Bibel,
where the French, Biglish, Irish, High and
Low Dutch languages, were taught without a
master and without bibls. We are in favor of
the monument. Contributions to aid in this
noble purpose can be sent to Charles Rigera, of
England. Any amount from one to five cents
will be acceptable. In regard to the superscription on the monument, we would recommend
the following:

"Adam, the first man, and the first sinner; the dimensions than that one was--we have forgot

"Adam, the first man, and the first sinner; the "Adam, the first man, and the first sinner; the author of Canada thistles, veratious weeds and pols mous herbs. Driven out of the Garden of Elen on account of his appetite getting the better of his judgment, and partaking of certain delicacies mixed with a "knowledge of good and evil," thereby vexing the Author of his existence, and causing him to feel very, very sorry that H i had made him, and in His anger, Hs drove him forth out of the bautiful garden.

"Peace be to his ashes," but death to the Canada thistles and yexatious weeds that he introduced."

Peace be to his ashes," but death to the Carada thistles and yexistions weeds that he introduced."

Adam has been much abused; many hard things have been said of him and, it is well to erect to his memory a monument that shall endure throughout all time. Walle we admire this old man, (who, by the way, nover had an existence) we deprecate his want of sagacity in not being able to secrete his foolish misstep. On account of his want of acuteness, we would recommend that a golden apple be placed on a pedestal on the top of his monument. But here the diffi silty would arise at once—was the apple hie eat a pippin, golden harvest, hard head, or some other kind if or unless the kind he eat be known, the representation thereof would simply constitute a faire, amounting to nothing Just think of it for a moment—Adam was a free laver! However, that was excussible, for it would have seemed exceedingly ridiculous for him to have married his owar his besides, there was no minister nearer than the land of Nod, where Cain met his wife and knew her, the marriage ceremony having been "performal on him" unawares.

him" unawares.

There are many cogent reasons why a monument should be receied to A fam, for the Good Book states, "That as in Adap all died, as in Christ shall all be made alive."

Having all died through Adam, and suffered from his duplicity and meanness, we are almost inclined to change our mind in r gard to the monument; but not dealing to be deemed racillating in our course, we still favor its erection; however, we would not advise any once to send sub criptions to the R.w. Charles Rogers, without first registering their letters or securing a postal order.

NEULIE J. T. BRIGHAM.

As we entered Group's Music Hall last Sunday, we were not a little surprised to see this distinguished lady upon the rostrom. We had not heard of her arrival, or that the Spiritualists of Chicago were to enjoy so rare a treat as was evidently in store for them. She choes the following Scripture text as the basis of her remarks: "Behold I send a Comforter unto you, even the Spirit of Truth."

of Truth."

She drew a striking contrast between the "cold comfort" of theological teachings, and the warm, genial atmosphere of the spiritual light and truths of the present.

To those who are acquainted with Mrs. B., it is needless to say that the lecture was peculiarly

of the present.

To those who are acquainted with Mrs. B., it is needless to say that the lecture was peculiarly characteristic of her, as well as of deep interest and profit to all who had the pleasure of listening to her. The audience was nusually large and attentive.

We knew Mrs. Brigham muny years ago, in Vermont (her native State), and have listened to her when a child, as it were, and later when she chalenged the clergy of Bennington to meet her in debate; but they, fearing the consequences of an acceptance, drageed from his retreat, the notorious Prof. J. Stanley Grimes, to abuse her as well as the Spiritualista generally, and we remember (as if but yesterday) her reply in a speech of an hour and a haif, in which she uncovered their masked batteries, and demolished their "Quaker guna" most effectually.

We o serve a marked improvement in Neillie since that time; and as see progressed in her discourse, we seemed to realize something of the apostles feelings, when, after walking and talking with Jeans upon a certain oscasion, they exclaimed, "How did our hearts burn within us!"

It was announced that Dr. Blain would describe spirits in the agdience, at the close of the lecture, became deeply entrance 1, rose from his east, and turning his back to the audience and burring his face in his hindkerchief, he seemed to be undergoing some strangely exciting emotions, when he suddenly turned around, and with a force look and rapid step, he strode across the stage, bringing up at the plano on the north end of the same, crying at the top of his volce, "Sic semper tyranus." He stopped directly in front of us, and addressed a man sitting at our right, describing that terribly ragical scene which occurred at Ford's Theater, at Washington, on the night of Lincohi's assasination, and gave a no less tragical exibition of the terrible state of mental agony he was in while addressing our marty. President as his best friend, and whose heart was ever overd wing with sympathy for him, and beckoning him on ward and upward to a more happy state.

The gentleman at our right, turning to us, said, "That is a good test; I was treasurer of the theater, at the time, and the spirit controlling can-be more other thun J Wilkes Boott had.

"The Reality of the way?" We recyre that we could not have had a

We have often queried in our own mind, propounded the question to others, as to whe rhuman kind knew more willle waking or the state of sleep; in which we find ourself alone; for in the Sunday Magazine we find other's mental muchineryh have been set to why the same insoluble question.

"Thous" we are well acquisited with

other's mental machinery have been set to work
by the same insoluble question.

"Though we are well acqualated with the
phenomenon of sleep, it is a singularly atrange
one. Suppase we had never seen a sleeping creatture, we should earcetly have believed this such
a thing as sleep was possible. We should have
deemed it abourd to think of life being reduced
to a condi in of apparent lifetessness; of consciousness, itself being rendered unconscious, andnet have the power to return to perception aftering, except by the clock, that it had actually
been both unperceiving and unconscious for such a
length of time. That man, full as he is of spirit,
life, and eaggry, should lie down motionless like
a stone, and become for a time blind, deaf and
dumb—that he should be shut out wholly from
the impressions of the outer world for halfas tone, and become for a time blind, deaf and
dumb—that he should be shut out wholly from
the impressions of the outer world for halfscher quater of the universe, and yet be capable
of being called back in a second of time by a time
of being called back in a second of time by a time
in trying to understand fi, at length detilie—the electing or the waking. "Do ,we', he
saked, 'dream during the night what we have
experienced during the day? Or do we during the
of any convertions, deduced from our own
of the night?"

We, of course, would not presume to do more
than eleve or convictions, deduced from our own

experienced during the day? Or do we during the day dream about what we have experienced during the night?"

We, of course, would not presume to do more than give our convictions, deduced from our own observations and experience; which go far to convince us that the mind or spirit of man is over active, shd knows, desires and socks just as much while the body is in the restful state or sleep as it does in its waking moments. Sleep is a negative condition in which the spirit can act partially, as it were, without the hindrance of the physical form, which is syer endeavoring to estite questions by the external senses, which are passive in sleep, consequently offer less resistence, to the acquisition of interior insight. Analogona to sleep is the magnetic condition of the trance, a condition in which it is well known, to all who have made the subject a study, that an individual will far transcend their own external or normal condition. There are thousands of mediums to-day, besides numerous well authenticated instances in the history of the past, who, by inducing a condition of seul trance, sometimes called inspiration or clairvoyant, become wonderfully lucid. All these conditions we regard as an approach to ward the spiritual state; the condition in which what is wonderful and mysterious to the sense and understanding, as learned strough the physical body, becomes clear and understand the. Thus the

more we are dead, or the more we induce the spiritual state by a subjection or depletion of the physical form, the more clearly we shall see and know what wo, now know of truth, besides be enabled to expire the realms of the now unknown and mysterious. The efficacy, therefore, of the ancient seers fasting and praying in order to obtain an interview with God, which induces a negative condition necessary to an interior or spiritual insight, is seen at once.

REPORTS-THE JOURNAL

In this number of our paper will be found a large number of reports from various parts of the country, detailing the condition of our cause. The succeeding numbers of the JOUNNAL will be unusually interesting, and it would be well-for Spiritualists throughout the country to take an interest in extending its circulation. The address of Emma Hardinge, the brilliant thoughts of Dr. Chiles, the terse and logical sayings of Brother Tredt, the wenderful tests, witticisms and exalted dees of E. V. Wilson, communications from the inner life, essays on subjects of an abstruse nature, and the doings of Spiritualists in all parts of the country, will be the distinguishing features of our paper. Subscribe for it; induce your filends to subscribe for it; that you may be instrumental in spreading a knowledge of our glorious philosophy.

MRS. ÁDDIE L. BALLOU,

Who occupied the rostrum at Music Hall so successfully last summer, and who has been lecturing with great success in Wisconsin during the past few weeks, desires to extend the fields of her labors to the Exsten States. Our easiern friends who wish to hear a western aday, with western characteristics, on the leading topics of the day, will do well to secure her services during the winter months. She is one of the early ploneers of the West, and cannot fail to interest our eastern friends—whether on the subject of Spiritualism, the Woman Suffrage Question, or the various political topics of the day. She can be addressed in the care of the RELIGIO PHILOSOPHICAL JOURNAL.

DR. PAHNESTOCK'S NEW WORK.

Thousands of our readers have become deeply interested in the theory put forth by Dr. Fahnestock, of Lancaster, Pennsylvania, in regard to sommambulism and clairvoyance. No subject now agitating the public mind in regard to mental philosophy; equals it.

The doctor is a bold thinker, an able writer, and if his theory is founded in truth, the world is on the verge of a new era in regard to curative remedies, surgery, clairvoyance and spirit communion, little anticipated by the most sanguine progressionists.

As soon as the work comes from the press it.

As soon as the work comes from the press it will be advertised for sale in the Journal.

PLANCHETTE

PLANCHETE

Is the name of a neat little pamphlet, published by S. R. Wells, of New York. It treats the subject of Spiritual Communion through the instrumentality of the little toy known as "Planchette," in an able and philosophical manner. It should be in the hands of every Spiritualist. For sale at this office. Price 25 cents; postage 2 cents.

Be patient; your articles will appear in due time. The large number of reports coming in from various parts of the country, have crowded out many interesting articles; they are good, and time cannot destroy their virtue.

MRS. S. M. THOMPSON,
Of Cleveland, O., will lecture in Ft. Dodge,
Iowa, to-morrow. She has an excellent reputation has a speaker and test medium, and we predict for our friends in Iowa, wherever she may lecture, a rare treat.

NEW QUARTERS.

Our friends will hereafter find us at our new and spaceous quarters, 187 and 189 (marble build-ing), South Clark street, room 19, where we shall be most happy to mee: all, old and new friends who may be pleased to give us a call.

MAIL ROBBERY.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TRN CRNTS, or the expense of registering—FIFTERN CRNTS, may be deducted from the amount to be remitted.

Spiritualists visiting Chicago, will find a ple home at 148, 4th Avenue, on the South side. five minutes walk from the Post-Office.

A NEW PROPOSITION.

To any one who has never taken the Journal, we will send it for three months on trial, on the ecelpt of Afty cer

Bersonal and Bocal.

Andrew T. Foss has been lecturing in Montpelier, Vt.

A. S. Hayward, the magnetic healer, is in

Mrs. M. J. Wilcorson lectured in Joliet again,

Miss Nettle Pease is lecturing in New York city, Miss Susie M. Johnson is lecturing in Wash-

A. C. Woodruff, of Eigle Harbor, New York,

is coming West and will answer calls to lec

La A clergyman, being requested to address a weary meeting at a late hour, won the hearts of the audience by saying, "Speech is silver; silence is golden. I don't happen to have any small change for you this evening, and so will let you off with gold.

Zhiladelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obta ed at wholesale or retail; at 634 Race street, Philadelphia

LIFE.-No. 8.

On the Inflience of Pood and Drink upon our Spiritual Growth.

We have appleting terowth.

We have applet of sleep as a means of spiritual
growth or salvation—it remains to treat of food
and our associations as influences in the same direction.

We have apiken of eleep as a means of spiritual growth or salvation—it remains to treat of food and our associations as influences in the same direction.

From the earliest records, mankind have had some idea that food had something to do with their mental and spiritual conditions. The old Brahmin pigests and seers, for back beyond the historical period, lived in groves, fasted long, and were exceedingly abstemious in regard to their food. Coming down to the more practical records of the historical period, we find that prophets and seers—where any account is given at all—invariably lived abstemiously, "aterno pleasant bread," fasting frequently and often, ascending, high places where the air was pure. The account of Danlel, demanding "pulse" as a proparation for his spiritual labors, is in accordance with these general ideas. All the syblis, pythoceses, seers, prophets, or mediums—and there are all such in all ages—have had a common experience in this, and while it would be interesting by trace out the history of these, we prefer to give the practical gist of the matter, and present our own impressions and experiencies upon this important subjects which we know lies very closely at the foundation, not only of apiritual development, but of prograss in reforms of every kind and character. We will not stop to inquire whether it be well for a mun to drink wine in order that he may not drink brandy or whiskey; whether he should take coffee so that he may not be compelled to use tobacco; whether tess and spices and all kinds of stimulants can be tolerated by the human system; we know they all can, and men and women have lived to great a rea in the duly violation of the divine physical laws of their being. If you were going to some distint place, and there were two roads, one over high mountains and down through swamps, and he might suppose that the knowledge thus acquired would be sufficient compensation for the suffering endared, but we are not inclined to travel that way.

Therefore, we would ask the reader to go w

us to the spiritual size, such and see as far as we condition of humanity to-day, and see as far as we can, what plan should be followed to produce the highest and bost physical, mental and spiritual growth.

Let us, for a time, lay aside the thought that we live on earth, and, leaving, all our .pr. judices behind us, seek to know what, in the broad domain of nature, will conduce to the highest unfoldment upon this plane of life.

In the first place, then, as physical beings, we need fresh, pure air, and for this purpose, we should either remove all things which interfere in any way with this, or where we cannot do this, we should either remove ourselves from all such localities as are devoid of this. The idea of acclimating ourselves to impurities of this character, is a false one—it is a waste of the strength which might be used for much where and betterhurposes. We say, then, to those whose occupation places them in impure air, leave these and seek some other employment where you will not be forced to a continued violation of the laws of your being. If you find yourselves living in unbealthy, miamatic conditions, which you can not remedy, remove at once to more healthy surroundings—it will pay much better than to linger in a half-living condition, even though your ancestors may have lived there, and may have given you weak physical forms from this very cause.

The innate demand for pure air is emphatically expressed by every child in its earnest desire to get out of doors.

Woman,—the mothers of the race, are suffering much and entailing many diseases upon the race, by those habits of life in civilized society, which complet behing to preventiation of their sleeping aparimenta, and from this cause, suffer from terrible dreams and nightmars. Next to air in limportance, is water. It needs to argument to prove to any one that pure water should be taken into every living organism in order for its fullest development.

It is one of the most beautiful facts in connection, with the structure of our globy, that ther

means to obtain it.
Water is the only drink which is to be found in
nature. If anything clee is used as a substitute, it
it is the water in it which supplies the thirst, by
furnishing the proper elements to the blood.
Milk, the article on which all the mandla, including man, find the nutriment essential to the
earlier periods of life, contains about soluty percent of pure water, in which are held, in solution,
certfain nutritious elements that are needed to
supply all the tissues of the body, and it is probable that this is the only article which does this.

Many diseases are, doubtless, induced by the
use of impure water; but a much larger number,
by the use of various substitutes in the form of
simulating drinks, no one of which should be
used except for medicinal purposes, and then only
in the most judicious manner. The food calculated to develope the highest degree of health, and
enable the sprittual nature to be unfolded, must
vary with the age, temperament, climate and and to develope the induces degree of incart, and enable the spiritual instare to be unfolded, finust vary with the age, temperament, climate and other conditions of individuals, and must be made the study of each one—we can enly make suggestions. We do not think that mankind generally, have risen to a place high enough to absadon entirely the use of animal food.

In cold weather and in low conditions of the system, it may often be necessiry to use this to sustain life. Young persons and many older ones, do not need any more animalized food than milk-and its various productions, especially cream. Many persons can not use milk, because they drink it in large quantities. It should be taken in moderate amounts, with the food, and then no large masses of curd, which is rather difficult to digest, will be formed in the stomach.

Diring the winter months, most persons will find no inconveniences from the use of healthy animal food. We think the Christian world would do much better to adopt the law of Moses in regard to swing, them in many particulars which they are tensions to observe. The time has arrived which there are many persons who have advanced fat enough to derive all the powed which they need in this direction, from their association with healthy and reduced animals.

We shall spatk more fully of this in the next arrived which they need in this direction, from their association with healthy and reduced animals.

We shall spatk more fully of this in the next arrickle. The vogetable kingdom farnishes a great amount and variety of food, and those who are careful in the selection, will find all that is needed therein, to sustain the system.

Our own experience concurs with others in the fact that fruits and grain farnish the food most favorable for spiritual conditions. We have found the sensitiveness to spirit influence very much governed by the kind of diet, and have always found abstembrauess and abstiliance from the use of mean to add in this. It is, however a matter for each one to decide by careful observation.

What is one mus's mant play be another man's polson. Regularity in all/four habits aboutd be observed, and the ap stackle injunction whould be observed, and the ap stackle injunction whould be observed, and the ap stackle induced the proper share.

As reasonable beings, we must come to learn these great lessons, and also to economize our powers on every plane. If we would be traily spiritual, we must not expend all our energies on either of the other planes, but should so direct them that each will have its proper share.

The religion of Spiritualism is emphatically a religion of Spiritualism.

The sellicion of Spiritualism is emphatically a religion of Spiritualism.

shall draw our lesson. Irom and uppartments of the packing in and through these.

Our Work and How shall We Do It?

Every one needs to ask this question. We answer, by giving our lives and our souls to it.

One individual sites the mplittinde, reaches the hearts of the people and moves the world because he is in earnest, and his soul is in his words and in his work a good woman with determination, goes forth among the poor—she enters their homes of soff ring and relieves them; she does more—her soul is all re to the wants of those suffering ones and with a true aympathy which can alone fly from such a source, she leaves an influence which the material sid alone, useful and important as it is, can not possibly fixing. A geat reformer startles the world with an eloquence that moves nations and empires—jet is not the words, it is the ernest soul that is behind these that sits the great waves of life, and imples the world of humanity to mightly deeds? Even the simplest acts of our lives may be made grand and really important by putting the true soul into them. The difference between the labor of one individual and another, and their influence upon their fellow men, is to be found more in the carnestness, and futifulness of the soul than in the work likelif, though the work will manifest this. An artis in leaves such an impress upon his or her work, that the public so in learn to discriminate, and the reputation of certain factors is thus eatablished, even the least censitive feel something of this. The clothes such an impress upon his or her work, that the public so in learn to discriminate, and the reputation of certain factors is thus eatablished, even the least censitive feel something of this. The clothes we were, the houses we live in, the funiture in them, the watches we carry—all things have their influence according to the amount of carnest soul work which their fabricators have put into them.

The carnest soul gives forth its influence in every act, every thought, and the most indifferent observer realizes

us.

Our work, then, is to do whatever our capedly will enable us to do well, and we can only do this by having our soul natures so alive to the scenes around us, and so embued with the importance of fulfilling life's mission, that they will enter upon these labors, and give them the stamp of that carnestness—that life which is essential to success everywhere. Mankind fall in their work, because it is not right, because it is impossible to enlist their souls in it. We should be always sure that a work is right and that it is our duty to do it, and then having put our hands to the prow, we should never turn back, but put all the soul that we have to the work, and like the wagoner, who called upon Hercules, we shall find that other souls in the form and out of it, will be ready to sid us in on Hercules, we shall find that other souls in se form and out of it, will be ready to aid us in

upon Hercules, we shall find that other souls in
the form and out of it, will be ready to ald us in
the movement.

It is not the greatest minds, nor the strongest
physical bodies that accomplish the most important-ends, but it is and ever has been the most
carnest souls. Let us, therefore, take courage,
whatever may be our condition in life, and determine that we will do what we can—not because
others have done, or are doing it, but because we
feel—yes, feel, for it is the soul that feels, that
the work must and shall be done. The magnetism
of a true squiswakened to a consciousness of its
labdy, will be felt in the labor; every word uttered,
every act performed, will have its pover and influence upon the world. We are accustomed to
receive many letters, some of which go into our
waste basket as once, with the feeling that there
is no soul in them. There are others that we
desire to carry about our person—they bring to us
something of the lives of the writers and igive us a
realization of their conditions. So of everything
around, na. We go into some houses that have
been bailf by the hands, and not the sodie of the
worknen, and we do not feel-comfortable in such
places.

We like the magnetism of good gfurniture—it
may be very plain, but we want that which is
reliable.

There is a home feeling in some of the plainesthouses, and many that when measured by a sea-

reliable.

There is a home feeling in some of the plainest houses, and many that when measured by a carpenter's rule, might be considered shall, are really larger than the grand palaces of earth.

80 of all kinds of machinery—there will be some-

thing of the soul of the maker about these, if they are properly constructed.

Whatever may be our position, let us see to it that we give our souls an opportuity of doing something, and we shall find our happiness in thisour work can never be done as it should be uniced wedo this.

THE METHODIST BOOK CONCERN.

THE METHODIST BOOK CONCEIN. The excitement in reference to the detaleation in the "Methodist Book Concern," has somewhat subsided, and a cellm has succeeded the terrific storm which occurred at the time the first disclosures were made. The announcement when first-made created quite a sensation in Orthodox circles, for it was generally supposed that Methodist ministers are honest, and that they never do, in whatever situation placed, have as desire to accumulate much of that they never do, in whatever situation placed, have as desire to accumulate much of the root of all evil." If Jeweyr, the scene has classing due curtain has risen, and in the background, we, in our mind's eye, behold an old decrepted minister of the googed trying to wash away, his sins with the "blood of the lamb," knowing that all sins are cleaused thereby, except that known under the head of "sin against the Holy Ghost." His countenance is still serene and happy, yet he seems uneasy still,—the only thing troubling him being the "exposure," knowing well that Christ died for just such sinners as himself, and that when he passes over the "shining river," his conscience will be as pure and white as the undriven snow on the mountain top.

as the undriven snow on the mountain up.

THE DAVENPORTS.

Will be here on the 15te of November. The Adectiver, of New York, says: "The unique and wonderful entertainment offered by the Davesport Besthers to the New York poblic at Steinway Hall, will continue for aftere nights longer. The crowds who have attended their scances bespeak the interest felt in the marvelous phenomena of this exhibition, while the mystery which shrouds it must continue to remain, from all appearances, a matter of speculation. Those who believe in spiritual manifestations will here falls a stong argument to support their faith, waite tuoes was are skeptics will endeavor in varity dispars the storet of their ast mishing fosts.

PUBLIC MEETINGS.

onvention of Mediums and Speakers, at Le Roy, New York.

Convention of Mediums and Speakers, at Let Roy, New York.

A Quvierly Ouresation of Speakers and Mediums will be held at Start Hall, Les Rey, N. Y., Saturday and Senday, Nov. 21th, 21th, commencing assions. A sordial lavitation is extended to all true workers and sympathieses with this great religious revolution, to attend, and participate in the joy and biessings derivable from such humahous and progressive conventions.

Our last convention, and at Junual's Cresk'm [May, was a season invert to be forgotion by these who were no fertunate as to attend,—a man perfect and constant lapition and benediction from the herventy functions of inspiration—let this one but to peri in the progressing series.

Be other Chemberlain, of Le Ray, writes us "We can entertain the Medium's and Speaker's Gouvestion to quot carephase, and with, therefore, must preparations to entertain all that will exam." Let us accept their generous proposal, and test its limit by greeting them with a numerous and fraternal assemblage.

J. W. Scaver]

J. W. Scaver Francis Rice P. 1. Clum

Oct, 14, 1960.

Obituary.

Passed on to the Summer Land, at II o'clock midelight, Oct.

11th, from his carthly bons, to a bright and Jyous Jone
beyond the shieling friest. Our brother has 'tred ing in
the land, fall three-score years ant ten—a good man and
true—our Brother E mha About, of St. John, Michica,
late of Paleserille, Ohne. He laft as fall of joy, and his
last words were eworked passe and conditions in the future.

"He is not dead but fireth." His wite and children mourn
to for the dead but for the absent.

Words of cheer were applied by Y. Wilson, from the
tent, "If a mun de shall be lift again."

The funeral 15 k pace on the littingst, at 11 o'clock a. m.,
and at 1215 r. w. we consigned the body to the earlin from
whence it came, and the immortal spirit went with the
angels to their homes in the Spirit World.

SPECIAL NOTICES.

Dr. Wm. R. Joscelyn

The Healer and Chairwoyani, can becompiled at the M House, 114, South Franklin, near Washing on, (for he St. Cloud House.) Dr. Joscolyn has been pra-gitates years past with spooses. Address Chicago, II Yol. 7, No. 5.—tf.

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Chicago, S. S. Jones, Publisher, Religio Philosophical, ublishing Association.

The shore named pamphlet, in heat covers—should be a the hands of every seader. Spiritual philosophy is the

in the hands of swarp reader. Spiritual philosophy is the Thomes.

The first chapter treats of "Division of substances—The Genese—the Number and Limitis—Man a Duntilly—Spiritual Confession—the Number and Limitis—Man a Duntilly—Spiritual Confession—the Number and Limitis—Man a Duntilly—Spiritual Confession—the World chapter treats of "Man Streng to Historial-Bee and Sycless I.h. may So in the Dark Matter, how Determined—Magnetian and R actri ity Horricon of Magnetic Confession—the Confession of Charter Free—Abuntual Frances—the Magnetic Str. The third chapter treats of Transverse Currents of Magnetic Man—The Spiritual Confession of Limiting Matterial Str.—How May the Lives after Material Stock Disa—The Abuntual State—How W. Know of Spiritual Abuntual Confession of Man—The Spiritual Confession of Magnetic Man—Spiritual Confession of Magnetic Man—Spiritual Confession of Magnetic Magnetic Magnetic Manual Charm Birds—Spiritual Confession of Magnetic Magnetic Manual Researce—Research Manual State—How Advanced Manual Researce—Research Manual Magnetic Magne

Spence's Powders.

The ingenuity of man has near devine's remely for the Pever and Ague, or Chillis and Fever, equal to the Great Spiritual Remedy, Mira, Spence's Poelities and Negative Powders. I have known a nearly, in twenty-four hours, casa, redictly and permanently, in twenty-four hours, casa, redictly and permanently, in twenty-four hours, casa, redictly and permanently, in twenty-four hours, or say, or say, of a say, or say, of a say, or say,

Talyor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and get to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by howkeepers, a rale is almost certain. Mr. Taytor will furnish scents on such terms as to make it profitable business for any energetic man.

Dr. Clarke's Remedies.

B. S. Sonsis:—I see you are selectiving the medicase of Dr. Clarkes, spirit, who controlling prescribes for the sick through the organism of Jennie Waterman Banforth. Permit me to tell you, with printing the feeting, friend Jones, that I have used these repection, the Syruje. Nevimes and Powders with the highest satisfaction. I know then to be excellent, as bundreds of others will testify. Dr. Clarke is a noble and brilliant spirit.

Most Turly hims.

St. Louis, Mo., Nov., 1955.

THE PATENT MAGIC COMB.



PATENT MAGIC COMB.

Pently on the Montaldi,
Beauty in the Yale,
Beauty in the Great trees,
That bend before trees,
That bend before the gale,
Beauty in the Occan,
With creat of dancing fram,
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Of PATTON'S MAGIC COMB

Tes sir, this is really, and emphatically true, and if you desire to change dingr, yethowis, gray, or bad thooking Hair or Beard, to a BEAUTIFUL dark Brown, or Glosy Black, you will exclose 1,25 to The BIAGIO COJIB AGENCY, 192 South Clark Street, Chicago, Illa, and receive the Magic Comb by mail post paid and if you follow the directions on the Count, we guarantee perfect safe

Dr. Wm. Clark's Vegetable Syrup.

Entred Jounat.—Having by me a bottle of Dr. Wm.
Clarke's Vegetable Syrup, prepared by Mrs. Jeanie W. Danfeth, and hearing that the bushand of our milk-woman, had been long confined to his room from the fects of a fall from a building, which injured his side, some year and vhalf since Suffering with pains from internat bumors, Isenth into the bottle of the said syrup, with directions to have his side bathed without allt and water, by a healthy colored woman, and to tat's the syrup internally. The result of which was, that in tendays, he was cut and at his work. [that of a common laborer.]

His wite, a devoted Catholic, said, "She had spent quite \$100, spon him for destore, with no good result; but having faith to good plyrine, she would try this."

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comforts or home!"

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of of persons desiring the bones,
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yeaccomfundations more extremal
end with himself an experience. Recognising the need of such as institution, who is meat-tion the number of persons desiring the benefits of his meat-tion the number of persons desiring the benefits of his meat-obliged to secure and mean of greatly, interest, has been obliged to secure and meaning on the returned and quiet and no associated with numerical superiorists and expira-day, i.e., and i.e., and i.e., and i.e., and i.e., and They have purchased and fitted, in a thorough modern style, i.e. Morton tions, formerly sti. Cloud direct, loss, 181, 191, i.e., horton, i.e., and washington 6t tunned, in this city, where they is a superiorist of the superiorists of the super-wish to avail themselves of the Healing Towers, with a qui-tical superiorists.

wish to avail themselve of flys Hesling Fowers, with a qui-es, pleasant home.

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nunications from the Inner Zife.

He shall give His angels charge concerning thee.

FRANK'S JOURNAL-NO. 38.

PRANTA S JUVING ALT A V. SS.

BY FRANCES H. SMITH.

My attendant spirit said, "Among the many who have been here trying to give an account of themselves, is one who dislinguished himself says warffor in the seventeenth century. He is here now and will commune."

GUSTAVE ADOLPHE.

and will commune."

GUSTAVE ADOLPHE.

"I must rely upon your kindness, my friend, for I know nothing of this comine back, and now merely wish to see if I can work, this little machine.

I am Gustave Adolphe, long sgo king of Sweden, famed as a warrior. Few had fewer sorrows, many, more regrets, than myself. I had the good of my pebpe at heart, and cld what I could for Malling in my endeavors to preserve peace, I determined to prosecute the war with vigor, and and brought all my energies to bear. I could not wait for a warrior who was ever waiting for the enemy to hail into his lap, and therefore took command of the army myself. All Europe was astonished at my dering, and the first "victory." Feeling confidence now in my abilities, I dashed on-one battle after another; victory in all; marching straight forward until mater of all.

I lived to see my people happy, but was obliged to exact from them money they could lift sparse to support the government, but office them. The war being over, I celeid give more attention to their prospetty, and brought all exploses within the barrowest compass.

War always uprosed the tery founds, long figure.

lly spare to support the government allowed useful to a salowed useful to want rather than oppress them. The war being over, I cheld give more attention to their prospetity, and brought all expenses within the barrowest compass.

War always uproofs the tery jounds ion of gevernment. It knows no security against correspondent to the security of the

are. as appunes wearing its Bowers
ing, one day, half a mile from the palace,
d that a house had been robbed the night
and determined what to do that the culpit be detected. I directed the high conovisit the place in disguise, hear all that was
treport to me. He learned that a soldier
is seen in the neighborhoud the day previthad left.

but had left.

ordered a review, learned from the officers bad been absent, and aummoned them been. I walked down the rawks, fixing my eye each—at length I came to one who seemed tilly terrised. All the rest gave account of neelves on the night in question, but this wretch trembled and said not a word. I proceed thin the guity one, and he confessed, have were service, and he was immediately laws were service, and he was immediately

I could give many events of my life not known

I come give many events of my use not knowledge blistory.

Instruction of the strength of the strength of the vents of delly occurrence, when a stranger entertaint of the strength of the str

ept in close confinement, and we weeked with no one.

A day passed. I then called for him and began of probe for the truth. I soon discovered that he whole affair was a coinage of his brain, hope for some reward. As I proceeded in the investigation her became more and more confused, and at kingth burst into tear, confessing his duciletty. I ordered him into confinement, but affairs while he him go.

restligation mer became more and more confused, and at kingth burst into tears, confessing his displicity. I ordered him into confusement, but affer a while let him go.

Certainly I was gifted with great abilities which were employed for the advancement of my sopport. I entered into friendly cletchons with the confusement of the property of the second of the property of the second of the property of the second of the property of the property

ore of the petty trities that so occupy the minds others, but year my ettle attention to the od of 6 weeker, striving to place her right before world.

What seems the motives way kings and courtiers! we will be seen the seems of the seems

ircely believe it possible when told

contrary to all my experience in earth-lite or in flumer Lond. Not long since, a friend came and the long since, a friend came and you and this little machine. Curiosity brought me here, when I desired to try, and I have now realized the truth or what was said. It is indeed wonderful! I can impart thoughts from a book. I cateem it a privilege thus to have given you my history. You are attended by a wast number of spirits annious to commune; many are dark spirits seeking instruction—all deeply interested, etc. bishops and cardinals; some good, some bad. You have created a great excitement, and you but amortal! Farewell.

ortal! Farewell.

port of the Third Annual Convention of
no New Hampshire Spiritualist Associaion, at Cook's Hall, Plymouth, Nept. 24,
25, and 26, 1869.

Reported officially for the Jo

Agreeably to published call by the Secretary, the Spiritualists and Spirits of New Hampshire, met for the third time, to take into consideration the most momentous questions of the age. Convention called to order by the Prevident, A. T. Foss, of Manchester, at 3 o'clock, F. M., who then made a few remarks on re-organization. Further remarks were made on the same subject by Dr. French Webster. of Conbord; Mrs. A. P. Jirowa, of Vermon; Mrs. Ale. Jirowa, of Vermon; the Adde M. Stevens, of Wentworth; Joseph Brown of Gampton; Father Dean of Warner, and others. Frank Chase, was called upon to give the history of the origin of our State Association. He believed in organization, and that slow growth was the best and surest.

origin of our State Association. He believed in organization, and that slow growth was the best and surest.

As Mass Mary D. Andrews, Scretary, was sick, and therefore not present, Dr. Webster was chosen's Scretary por tem.

After remarks, Dr. Webster moved that a con.mittee be appointed by the Chair to draft a new constitution, which was carried. Committee on reconstruction: Dr. Webster, F. Chuse, Mrs. Brown, Joseph Brown and Mrs. Stevens. Dr. Webster reported conclusions of this committee to be: To retain the old constitution entire, simply adding two more articles as follows:

Sec. VIII. The Executive Committee may call Quarterly Conventions of this Association at any time and place they may think proper. Sec. IX. Any member may pay whatever sum of money they feel able to pay, to pay the expenses of this Association. The report of this committee was accepted and adopted. New members were then obtained by signing the constitution. The property of the committee was accepted and adopted. New members were then obtained by signing the constitution. Who inquired if a template of the committee of the present strength of the comment of the present and the series of the present and the series and the feeling became strong that what we lacked in numbers in the form, was made up by yast multitudes of spirits. Business was resumed.

It was voted, and the Chair appointed a committee to recommend effects, but that committee to recommend effects, but that committees.

sumed.

It was voted, and the Chair appointed a committée to recommend officers, but that committee on retirug, were unanimously averse to selecting, and reported through Dr. Webster their recommendation of nomination, as the better way. Officers were accordingly chosen, as follows:

recommendation of nomination, as the better way. Officers were accordingly chosen, as follows:

A. T. Poss, President; Frank Chave and Mrs. Abijah Avenill, Secretaries; Hanson S. Chase, Mrs. Addiof. M. Stevens, George Giesson and Brother Nichols, of Manchester, Vice Presidents; Abijah Avenill, Treasurer.

Finance committee: Walter Stevens, Wentworth; Walter R. Webser, Bridgewater; Mrs. Hill, Great Fails; Abel Crosby, Groton.

Voted that the Served restricts furnish copies of the constitution to officers for obtaining names of the constitution to officers for obtaining names. Of members to our association.

Committee of arrangements chosen: Joseph Brown, Classe P. Moniton, Dr. Webster, Daniel K. Smith.

Brother Brown said he once opened a barn for Spiritual meetings and met with success.

Dr. Webster said he wanted to consecrate these walls.

Mrs. Brown caught a wein of inspiration in the necessity of organization in everything.

Acjourned to 7 in the evening.

EVENING SESSION.

On motion of Mrs. Brown, voted to instruct committee of arrangements to print constitution.

On motion of Dr. Webster, committee on res-

On motion of Dr. Webster, comaittee on resolutions chosen as follows:

It inson S. Chase, Thomas Constantine, Dr. Webster, Resolutions were afterwards handed in by A. T. Foss, Mrs. Brown, Dr. Webster, Resolutions were afterwards handed in by A. T. Foss, Mrs. Brown, Dr. Webster and F. Chase, and were read by Secretary and referred to committee.

President opened conference. Dr. Webster, first speaker, on Spiritualism; Mrs. Stevens, endorsing one of the resolutions to abolish capital punishane in, Mrs. Brown, the puritying influence of the new gespel of Spiritualism, and on capital punishment, showing that it did much hart and to good. Father Dean spoke of the Brail and convention and other experiences, and that he should not probably attend another convention on this side of life. Brother Foss spoke; Pather Dean in the chair. Brother Foss spoke; Pather Dean in the chair. Brother Foss spoke; Pather Dean in the chair. Brother Foss show that all his friends were alive and with him at the time; Spiritualism was a practical resisty.

On motion of Dr. Webster it was voted that when we adjourn, it be to 0 o'clock in the morning.

F. Chase related experiences as Spiritualist in theological prayer-meetings.

Committee of arrangements then reported for the morning, and Mrs. Sevens in the afternoon. Adjourned.

BROOND DAY, SEPT. 25th.

Convention called to order by the President. Dr. Webster reported for the committee on resolutions by recommending all of them without alteration. Rejort accepted and resolutions faken up.

First resolution by A. T. Foss, read:

Whereas Our common schools are intended

Dr. Webiter reported for the committee on resolutions, by recommending all of them without alteration. Report accepted and resolutions faken up.

First resolution by A. T. Foss, read:
Whereas Our common schools are intended for the education of all the children of our state, without regard to sect or party, thesefore, Resolved: That this convention is earnestly opposed to the reading of the Bible and the practice of offering up sectarian prayer as a part of the exercises of said schools.

Opposed by Dr. Webster. Favored by Mrs. Brown, Father Dean and Mrs. Stevens.
Passed.

Beond resolution by A. T. Foss read and passed.

Resolved: That this convention views with concern the fact that a large majority of the children of this state are under the influence of the Sunday schools of the so-called evangelical sects, where they are taught: to deroise their own natures, and to believe that their God hates them, and that they can only be at peace with him through a creed and bloody stonement.

Third resolution read and passed:
Resolution by Dr. Webster read and passed:
Resolution by Dr. Webster read and passed:
Resolution the United Sites, is a blow at one of our dearest rights and should be opposed by all lawful and right means, by all the friends of religious freedom.

Reselved, That the fear of God is the beginning of foliay made and the lore of God, the beginning of foliay made and the lore of God, the beginning of foliay and the lore of God, the beginning of foliay and the lore of God, the beginning of foliay and the lore of God, the beginning of foliay and the lore of God is the beginning of foliay and the lore of God the beginning of foliay and the lore of God the beginning of foliay and the lore of God the beginning of foliay and the lore of God the beginning of foliay and the lore of God the beginning of foliay and the lore of God the beginning of foliay and the lore of God the beginning of foliay and the lore of God the beginning of foliay and the lore of God the beginning the constant and the lore of God the

The first resolution of Dr. Webster was dis-used by Mrs. Brown, Father Dean and Jos.

The first resolution of Dr. Webster was discussed by Mrs. Brown, Father Dean and Jos. Brown.

Mrs. Brown's resolution read and passed:

Resolved. That as tobacco is injurious to the mental and physical condition of so many, that all mediums not only desist from it use but try to exert their influence against it.

H. S. Chase's resolutions read and passed:

Resolved. That humanity and justice demand equal taxation of all property throughout the nation in bearing the burdens of the government.

Resolved. That we, the Spiritualists of New Hampshire assembled in convention at Plymouth, heartily endorse the effort made by our sisters through the nation, and world, to secure to them the right of suffrage.

When we got to the resolutions of F. Chase, it was amusing to witness the dilemms, because there were so many of them. A. T. Foss said they were good, but no paper under hyaven would hubbish our report it they all passed, for want of space. He thought it best to view them in the light of an address, and thank brother Chase for it, and not attempt to wade through them again. Not so, thought others; and atter-discussion it was decided to have them read again. Some of them passed; as follows:

Resolved, That no one can be considered responsible to measure or sentiments which they have voted against.

Resolved, That we sympathize with every reasonable reform movement of the world.

Resolved, That we sympathize with every reasonable reform movement of the world.

Resolved, That we man each of the world.

Resolved, That whereas man in his nature is more an emb diment of wisdom, and woman is

work.

Resolved, That, whereas man in his nature is
more an emb-diment of wirelom, and woman is
more an emb-diment of love; and the latter
principle we enader just as indispensible an
element of a good and righteous government as
the former.

element of a good and righteous government and the former.

Resolved, That no person ought to be allowed to vote who cannot read English.

Resolved, That we do not believe in capital ourselment.

Resolved, That no person ought to be allowed to vote who cannot read English.

Resolved, That we do not believe in capital punishment.

Resolved, That we believe the appropriate classification of tobacco and rum to be among drugs and medicines, and the chemical and mechanical agents.

Resolved, That we approve of laws and societies for the suppression of cruelty to animals.

Resolved, That we approve of laws and societies for the suppression of cruelty to animals.

Resolved, That we approve of laws and societies for the suppression of cruelty to animals.

Resolved, That we approve of laws and societies for the suppression of the principles of our nature, but of universal nature as music, and that everything is constructed on musical or harmonial principles, and a state of universal harmony among men is the thing of particular importance now sought; and, whereas, every person is a 'medium more of less, under spirit influence, and that influence is greatly increased by the harmonizing power of music, therefore it is of the greatest importance that we do all we can to promote the cultivation of music.

Resolved, That we sympathize with the Universal Peace Movement, and will do all we can be prevent war among the nations.

Dr. Webster, of Concord, then addressed the convention on the subject of Spiritualism the Demonstrated Science of Religion.

Adjurrand to 1½ Octock P. M.

The president opened the afternoon convention by announcement of conference one hour.

F. Chase was called to explain one of his resolutions in which was embodied the idea that we ought to may to God the Father, and to mone other. Mrs. Brown thought we might as properly pray to our spirit irriends, as to God, when we felt in med. A. T. R. sax was willing brather Chase and sitter Brown should do all the praying, anyway: he did enough of that when a clerayinas. There was a specy and interesting discussion on the antiject of prayer participated in by Dr. Webster, H. S. Chase and others.

participated in by Dr. Webser, H. S. Chase and others.

Dr. Webster then spoke on the use of T ducco, and the subject of temperance generally.

After invocation, Mrs. Addie M. Stephens elequently addressed the convextion on the Progress of our cause.

F. Chase, under influence, addressed the convexiton on the Progress of our cause.

F. Chase, under influence, addressed the convexiton of the progress of our cause.

F. Chase, under influence, addressed the convexiton of Dr. Westster it was roteed to appoint deliceastes to astead the Apperican Convention of Spiritualists, part summer, and they ster, of Cuted; Dassel K. Smith, of Yeo Ster, of Cuted; Dassel K. Smith, of Yeo Hampshire; Benjamin Hutchison, of Millford; Elistan Trips, of Portamouth; and George S. Morgan, of Brailford.

Adjourned to 7 in the evening.

Adjourned to 7 in the evening.

EVENING SESSION.

Conference — F. Chase spoke on "Metaphysics ,"
Mrs. Brown, "Encouragement of Mediums;" Father Dean, Frayer;" Mrs. Stevens, "Cost of Mediumship and Spiritualism."

Dr. Webster then addressed the Convention in a very able manner on the subject, "Ancient and Modern Spiritualism." It said the hill was closely packed with our spirit friends. He closed with leave till.

Advanced to nice in the morning.

Advanced to nice in the morning in the nice of the provider by the President. He said the smallest meetler he ever had was three men, two women said a dog.

II. S. Chase entertained us with some of his ex-

Sunday, Sept. 28th.—Rainy weather, and consequently smill attendance. Convention called to order by the President. He said the smallest meetleg he ever had was three men, two women said a duc.

Il. S. Casse entertained in with some of his extended to the control of the state of of the st

18. To thank the friends of Plymouth and vicinity.

19. To thank Dr. Webster for his attendance.

5. To thank Mr. Dolge, agent of Montreal.

Rillroad, for reduced fare.

11 was voted to invite the BANNER OF LIGHT and the Religional Foundary Light and the Webster and the Webster and the wind blew, but yet we had an interesting session.

After music, Dr. J. H. Carrier, of Boston, or induser, addressed the Convention, Bubbest, Dr. amp die shull be live sgale?

We hope the doctor will attend our Convention heat summer.

Convention, Cl. that we had presented her with a wreath of flowers.

The President, after a few perilicent remarks, adjourned the Guavention, subject to meet again on the call of the officers.

Thus closed our Convention, that was remakable for the pericet harmony and good feeding that prevailed. Truly, both love and wisdom were there manifested.

FRANK CHASE, Mrs. A. AVERILL, Secretarios.

IOWA.

State Association of Spiritual Annual Meeting.

Annual Meeting.

MORNING SESSION.

The Second Annual Convention of the Iot State Spiritual Association convened at "Go Templar" Hall, on Court avenue, Des Moint Oct. 8th, at 10 o'clock a. M., with Preside Davis in the chair.

Provision made for delegates; and a busine committee was appointed to determine the different sessions and hours of speaking: Edw Cate, Lydis M. Davis and Mrs. A. Comstock. Adjournment.

Case, Lydis M. Davis and Mirk A. Combiock.
Adjournment.
Aptennoor Ression.
The Convention assembled at the appointed time with President Davis in the chair.
In spile of the inclemency of the weather, many were in attendance.
The Secretary was requested to read the report of the last year; said report adopted.

BEGERTARY'S REPORT.

Below will be found the different quarterly reports of the year.

PHRT QUARTER.

Amount of Receius.

\$163.00

Cash in Treasury, \$87,00 ### 8BCOND QUARTER.

Amount of Receipts, #120,50

Expenses, 10,50

THIRD QUARTER. Amount of Receipts, \$ 16,00

Amos Smith, Edwin Cate, Mrs. A. Comstock and E. B. Tilden, were appointed as a Committee to select officers for the coming year. Remarks were made by W. F. Jamleson in re-gard to the Misslouary labor. Adjournment.

SECOND DAY.

MORNING SERION.

Opened by an lovocation, after which the following resolution was adopted:
RESOLVED: That speakers be limited to ten minutes time; also that no speaker shall speak more than twice on any one subject without permission of the convention.

Address by Fresident Joel P. Davis.
Resolutions were submitted to the convention; also declaration of principles, but, after much discussion, were referred back to the committee.

Adjournment.

the statement of principles, out, there much discussion, were referred back to the committee. Adjournment.

APPERMOON SERSION.

Opened by an invocation by Mrs. Patterson of Des Moines.

The resolutions were again brought before the house and adopted:

We, the Spiritualists of Lows, in convention assembled, make the following declarations as our sentiments now, and for ourselves only, gladly chapging them for truer ideas, as a brighter light shall unfold theff to us. And as progress is the law governing all save divinity, we know that we should have better ideas at any time in the lutter than now.

Whereas. The bond that binds society in its relationships, one to the other, is reciprocal in the obligations it enjoins, and does not confer upon one party the right to infringe upon the amenities due to another, and whereas Spiritualism has the legal right to present for public acceptance its facts and philosophy, and as we have in the one a theory touching our present and future existence alike plausible and beautiful, so we have in the other a proof of the truth of our theory which has to the present challegged the criticism of our opponents, thus doubly armed with our facts and philosophy, we stand forth to demand as our right that respectful consideration to which the importance of the subject and our personal self-respect, entitle us; and,

Whereas, In the past, our claims in this ylew, and to this consideration, have been so har lignor-

and,

Whereas, In the past, our claims in this view, and to this consideration, have been so far grored as to debar us to a very great extent from a hearing strough the public press, which unificanced by this no less common than ungenerous prejudice of their readers would and will extend to us even and exact justice, therefore, we the Spiritualists of Iowa in convention assembled,

tend to us even and exact justice, we then Spiritualists of lows in convention assembled,

Resolve to invite a careful, critical, and honest investigation of our facts and teachings, assured that we are right, and asking at the hand of the investigator the exercise of that courtesy that is due from one to the other, while to those who cannot thus silpulate with us, bequests the charity of our silence.

RESOLVED: That we will be healthy, happy and useful, in proportion to our obedience to object on the control of the control o

not escape the penalties when he violates one of God's laws.
That, in regard to outside influences, we hold that Psychology, or what is usually termed "Animal Magnetism," provise that one mind can impress its thoughts and feelings: tangibly on another without contact.

That this is a demonstrated law of spiritual reisitouship, and was not confined to the 4,000 years that our Orthodox brethern claim for it.

That there has been no age without its spiritual manifestation on this layed on the cess spirits we for the contact of t

That there has been no age without its spiritual manufacture has been no age without its spiritual manufacture has been no age without its spiritual manufacture have no evidence that "spiritual before Job's face—that Moses and Ellas "appeared at the transfogration."

That if our mediums are not influenced by spiritual manufacture in the spiritual state of the spiritual state with Cornelius and Peter, with hashest that a since was rolled from the spiritual state with the spiritual state that a since was rolled from the sepulchre and Peter and John's pison doors opened by spiritual the spiritual state that a since was rolled from the sepulchre and Peter and John's pison doors opened by spiritual that the spiritual state that a since was rolled from the sepulchre and Peter and John's pison doors opened by spiritual that the spiritual state that a since was rolled from the sepulchre and Peter and John's pison doors opened by spiritual that the spiritual state is the spiritual state of the spiritual spiritual state of the spiritual spiritual state of the spiritual sp

Adjourned.

EVENING SESSION.

Opened by soul-stirring music by the choir.
Lecture by Mrs. Lois Washroker on prayer—siliming that man was not the only thing that prayed, but that all nature prayed; that the little germ that was enclosed within the apple prayed that it might become a tree and nothing more; and when that tree had grown and bore blossoms and fruit that this prayer was answered.

Morning session opened by reading a poem by Mrs. Patterson, after which, an invocation. General conference. Ten o'clock session opened by music from the

General conference.
Ten o'clock session opened by music from the choir.

Aderess by W. F. Jamieson. Adjournment.

Adress by Mr. F. Jamieson. Adjournment.

Address by Mr. F. Jamieson. Adjournment.

Address by Mr. F. Jamieson.

Address by Mr. Lois Waisbrooker.

At the close of the lecture, the amending of the constitution was made, only two articles being amended:

Article 1. This association of Spiritualists, and shall hold annual meetings at such times and places as the Executive Committee shall determine.

Article 2. It shall be the duty of the Treasurer to receive and pay out all moneys, according to the direction of the Executive Committee, but he shall pay out no funds without a written order from the President, countersigned by the Recording Secretary; he shall also keep a true and just account of all moneys received or paid out, and make annual report of the same to the Association.

Address by W. F. Jamieson.

Address by W. F. Jamieson.

Adjournment.

APTRINGON SESSION.

Convention addressed by Mrs. Lois Walsbrooker, after which the election of officers was called for, resulting in the following:

President—Joel P. Davis, of Des Moloes.

Vice Presidents—J. S. Stanley, Davenport;

Mrs. A. Comstock, Oskaloosa.

Scortary—H. C. O'Bleness, Des Moines,
Treasurer—W. W. Skinner, Des Moloes.

Recrease—H. C. O'Bleness, Des Moines.
Treasure—W. W. Skinner, Des Moines; Mrs. Barah L. McCracken, Des Moines; North St. McCracken, Des Moines; North St. McCracken, Des Moines, De

That making the innocent Nextene suffer instead of the gullty, is opposed to our moral code, and to our with the died of another's stoning for our derivers and sine is impossible; as much as in moral as in physical law. The noe who lies, steals, gets drunk, or murders, can no more escape the festimate penalty therefore, through the merits of another than he can escape pain when he violates physical law.

That it is highly important to counteract the immoral teledencies of the teachings or visations at the dispersion of the teaching or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the moral teledencies of the teaching or visations at the teledencies of the teaching or the moral teledencies of the teaching or the mo

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, of Bocksport, Me, under date of Nor. The
follows: "When I first tool the people has
NETIVE AND NEGATIVE POlaughed; but now they are getting active
laughed; but now they are getting active

take the the following extract from a letter of Brainard, of North Manchester, Onn.; Oct. 18. Brainard, of North Manchester, Onn.; Oct. 18. Brainard, of North Manchester, Onn.; Oct. 18. Base on the Catalant beautiful to the Base of Catalant beautiful to the Base of Catalant and Caronal Com. the is now well. ... Ame gave then a month old, for File. It is now well, and the catalant and Catalant

I have the following extract form a letter from P. W. Green, of columbia, N. C., dated Jan 211, 1892: "I got half of the property of the prope

Milk leg. Rhoumatism, Fits,

St. Vitus Dance, General Prostration, Diptheria, Scarlet Forer, Cholera Morbus

Delivium Ivemens
Wisson, Minn, Sapt. Eth., 1868.
This is certify that have cared the following caseaus emany others too numerous to mustle, with THES.
NESSCHIN PONITIVE AND NEGATIVE POWDERN.

POWDERN.

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A young ledy of St. VILLE' DAILOG, of near six years?

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A ledy of General Protration of the nervous system. She had tried everyting. One how on NEGATIVES cared her. She is in now better health than abe has bone for a ledy of Chronic Diplates. Twyy charge. POSIL-TIVES cared her, after the Doctors had made her women with Indian shed such harsh things.

A little boy cured of Scarlet Feer.

A little boy cured of Scarlet Feer.

By the work of the state of the state

her remedy.

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Bids, writes a follows: "When E first tool the people has
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St. Vitus Dance, General Prostrati

Dippheria, Searlet Foor, Cholera Morbus,

and Aque, Spasms of Stomach Winda, Minn, Sapt. Eith, 1899.
This is to certify that I have cared the following casea, as many others too numerous to mention, with JTES SPENCEYN FONTIVE AND NEGATIVE POWDERN.

A pauginty of Mt. Vitus' Dame, of oner six years' the property of the property

A woman cured of Spasms of the Stomach, from which had suffered for tive or six years. The Spasms were at that when the took one, her friends would despair of se-bar come to again.

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BY..... 2. Y. WILSON

Il letters, papers and matter for us or the Fron-Department, must be addressed to E. V. Will Lombard, flupsize county, fillinols. Tespeak in Mishigan every bight during Octo-

Our Engagements in Michigan. No. 2.
On Monday evening we gave a seance—85 persons present. We read the life and character of many persons, to whom we gave 58 dates incidents, traits of cluracter, and spirit identities, all of, which were approved, save seven

titles, all of, which were approved, save seven.

FUNDER ONE.

By a young man sitting 30 feet from us, we saw a spirit, who, in the earth life had been a captain in the army. We went to him, described him very carefully, gave his rank, when and how he died; and the stranger said it was captain Howard, and was his brother, after which this spirit brother gave us a careful history of the young man's life, which was declared by himself and friend to be very correct.

NUMBERTWO.

NUMBER TWO A stranger, with whom we saw a drowning scene, which we described and located. Fully identified.

Identifed.

SUBJURE THREE.

By a min who came in, we saw the spirit of a young woman. We described her to him, and he said, "It is my danghter." We read the character of several ladies and gentlemen.

Among the latter was M. C. Craken, and Mr. Scholes, and it was conceded by all who knew the parties to be very correct.

Thursday, Oct. 5.—We called on Capt. E. B. Ward, found him improving rapidly from a species of paralysis, which attacked him several days ago. The capsain is immersed in business, and yet he hadstime for a tocial chat of many minutes. At 10 o'clock A. M., we found ourself in the crowded care of the D. & M. R. R., bound for Nunica. We were all day making 175 miles. Our route lay through a fine farming country. We saw a world of fruit.—in fact, we never saw apple trees more heavily laden than along this route.

The wheat crop is grand, and we heard of fields which yielded 40 bushels of white winter wheat to the acre. The corn crop, however, will not turn out a half crop. Oats and barley are good. Potatoes are plenty, and of a very superior quality.

wery superior quality.

We reached Nunica at 6:35 P. M. At 7:80 we

were in the large school house, lecturing to a large audience, after which we gave several readings of character of persons in the audience, which were fully identified.

Mra, G.—Gave her history with many inci-ents of her sife.

Mr. G.—Gave him a very minute reading, with many incidents of the past. All of which were acknowledged.

were acknowledged.

No. 3.

There came into the desk a spirit of a man who said, "I was killed on this road seven years ago by an acci ent. My wi'e is now living in Grand Rapids. There are three in the house who knew me, and knows of my death. My name is Patrick Murphy." We then gave a careful discription of the man.

Several persons came forward and stated they knew the man well, and one or two women knew his wife, and testified that she was living in Grand Rapids, Mich., now.

No.4.

Grand Rapids, Micfi., now.

Saw by a woman the spirit of her sister which
we discribed, and fully identified.
Wednesday, Oct. 6.—It was a glorious day;
clear and beautiful. We remained quietly
within doors, shunning all intercourse with the
people, that there might be no collusion between us in giving tests, and reading characters.

ters.

We lectured at night to an overflowing house—in fact, many could not got in. The doorway and windows were full of anxious souls seeking after truth. We gave many fine readings and tests of spirit life.

lugs and tests of spirit life.

No. 1.

A lady came into the room while we were speaking; directly behind her came a fine looking spirit mae, who claimed to be one of her guardian angels, and gave us many fine traits of character, and named the time she became a medium and speaker, which was seven years ago. Tals woman proved to be sister Lydia Ann Pearsall, of Macomb county, Mich, whom we then met for the first time. She is a noble, woman; true and faithful to our cause, and we then met for the first time. She is a noble woman; true and faithful to our cause, and well liked by the people, and is not a member of any clique, but a free, independent woman; mistress of her own acts, miking her own, ap-polatments, without the assistance of any junia hatever. This is as it should be.

free.

No. 2.

Mra. Graves coming in also at the same time, with Mra. P., we saw by her two spirits, an old woman and a young girl. We described them very carefully, designating them as her grandmother and her daughter. These spirits gave us many fine tests of her past life and character. When oslide on, Mrs. G. arose and said, "It is true. My grandmother and daughter have been well described."

No. 3.

No.3.

Mr. Thompson, an old and well known citizen, was called out as a test case, on challenge—accepted—and we minutely citalled his life, incidents, traits of character, and important/events, as well as the weak points in his physical nature. This reading was fully identified, and many said it is perfect in all its parts.

No. 4.

By a man, whom we had never soon, we saw a spirit—a soldier, a veteran who died in hospital.

We gave a detailed description of him—when he died, how and where. We then said this man from spirit life gives us the following—

incidents: It is seven years ago. We see yo and this spirit then in the form, standing together, with many others, on the slope of a hill near a large body of water. There, is marked excitement, and great commotion with you. This spirit soldier was your friend and chum. The stranger answered: "I know him well. You are correct in everything. He entered the army; was captured, and died in prison hospital. The incident referred to, took place on the shorts of Black lake, and is replace on the shores of Black lake, and is re-markably correct.* It was on the occasion of the drowning of Mr. F.—. The spirit's name or earth was Jack Kirk-my, name is Carpen-

or earth was Jack Kirk—my, name is Carpenjer."

Nunica, or Manunica, is an Indian name, and
means crockery, or the place where crockery
is made. It is a little town, nine miles from
Grand Haven, and about two miles from the
river, and contains many liberal men and women, who are honest seekers after truth. On
The day night, we were a little disturbed by one
Wm. Bird, a Capadian and disorderly Presbyterns, who assymed that because the meeting
was in a schoot house, he had a right to talk
while we were speaking, but the people soon
gave him to understand that he was out of
place, and then he left the house.

We are well pleased thus far with our visit
to Michigan, and shall keep our readers posted
of our whereabouts, and of our doings, until we
receive an honomary appointment as settled
speaker in Tribayond, and then the "Gentle
Wilson,"—pardon us—will crasse writing for the

whise, "spation us—will case writing for the RELIGI PHILES CHICAL JOURNAL, and take a department in the Rostrum Corner of the Uniterse; appoint himself set at large for the Spiritualists of Illinois, and move his office to Kulamazoo. In our negt we shall write of the Bartholomew neighborhood and what we see and hear there. hear there

hear there.

Michigan is a live state, full of Spiritualists, and, in many places, with growing interests. The state organization, with its county circles, and head-centre at Kalamazoo, is an injury to the cause, rather than a benefit—that ls., judg ing from what we see and hear, as well as from our letters. But we trust that there will be a better look on the face of things, now that the would-be president and secretary of the Illinois state convention(!), together with one-half of our missionary bureau, has taken the state and bid farewell to Illinois. Well, we have lost a secretary and president, and Michigan has gained by our loss. Well, this is all right—we wish them joy. them joy.

A REMARKABLE DREAM.

A REMARKABLE DREAM.

Truth Stranger than Fiction—An Extraordinary Vision and its Exact Fulliliment.

Sensible people, in the fullness of their windom and the lack of all superatitious notions, profess to leave dreams and visions in their days to the domain of old women, who are accustomed to revel in the mysterious and, incredible, as one of their particular and peculiar spheres. Bu now and then a man who utterly ignores the potent of dreams will be visited by one of such singular bearing that he finds it quite impressible to thrust it from his mind as a matter of no moment whatever. Yet it seldom happens that in such cases the vision is followed by, an exact fulfillment in such a way as to impress the minds of all who listen to the story with a coav cloud that, as our grandmothers have so often assured us, "there is something in dreams after all." We have to record a case in point, of recent occurrence in this city, for the truth of which we are fully prepared to vouch. We are not at liberty to give the names of the persons who figured in the singular affair, but their omission will not effect the case, save with those who have a morbid desire to know everything which does not concern them. The case runs thus:—

A few weeks suco a gentleman died, leaving a considerable fortune to be shared among his hirs. During like the deceaved had been on the minds of the control of such a character as to be can be the hand of death, It had been the general unit had been the general into whith the same unsuccessfu

that he had made a will disposing of his property in the way in which he desired it to be distributed, and that his fried had been named in the document as his a xecutor.

When, however, a search was made for the will, no traces of it could be found. Every nook and corner of the house into which such a document would be likely to creep, was peered into with the same unsuccessful result. In this state of the case, by the general desire of the relatives of the deceased, his friend took out letters of administration, and proceeded to wied up the affairs of the estate in the way provided for by the law in cases where persons die intestate. The house in which deceased had lived was repaired and put in such order as to render the widow and her children comfortable, and other important measures were taken by the administrator, at his discretion.

Meanwhile, the search for the missing will was cominued, under the belief that it would yet be found since the deceased had softerquently declared that he had prepared such a document. The administrator, gegossed with the cares of the estate, naturally devoted much thought to it during his unemployed unoments, the subject of the missing will on such occasions, always coming uppermost in his mind. One night not long since, it engaged his sieeping as well as his waking hours. The semflance of his dead filend entered his bed chamber, and accosted him in the familiar tones:

"You are spending a great deal of money on my hpuse," excisimed the spectre.

"You are spending a great deal of money on house under similar circamstances," was the response; the dreamer activative, was the response; the dreamer activative of the was the response; the dreamer activative of the was the response; the dreamer activative of the spectre. "You are spending a great deal of money on house under similar circamstances," was the response; the dreamer activative results of an always the response; the dreamer activative results of the spectre. "You have not account that the spectre with a touch of rebuke

searched high and low for it, and it can't be found. Why did you hide it away if you with d us to follow its instructions?

"Look you!" cried the spectre, slipping up to the bedside and raising his ghostly form upon the covering, "your search for the will has been very careless. In the fourth story back room of my house you will find an old bureau. Have you looked into it?"

"No!" responded the dramer, "I have seen no such bureau."

very carcless. In the fourth story back rows of my house you will find an old bureau. Have you looked into it?"

"No!" responded the dramer, "I have seen no such bureau."

"In the top drawer of this old Dureau," continued the spectre, "there is a package of old letters. Open the bundle; the will is in the middle of it."

With that the spectre bent forward, as if to touch the dreamer, who sprang in terror from the bed, and was awakened by the shock, to find himsell standing in the middle of the room.

On the following day the administrator related his vision to the members of his family, and again aftails place of business he ran over the occurrence, but gave it ho serious thought for a moment. In the evening he called upon the widow on a matter of business, and after that was transacted related to ker his singular dream of the proceeding night.

"I had forgotten all about it," said the widow, "but there is an old bureau in tag lumber room up in the garret. But my finishangle would not have placed anything of value there for safe-keeping."

This ended the conversation, and the admintage of the process of the same than the had limit had the same than the same than the had limit.

have piaceu anything the administrator jurneyed homewards. He had just thrown himself into his easy chair before the fire, in allepers and dressing gown, when there came a violent pulling at the door bell. In another moment the wiles was ushered into the parlor. She was laboring under considerable exect ment, and beld a fooded paper in her hand.

the exett ment, and held a fooded paper in ner-hand.

"Here is the missine will!" size exclaimed, thrusting the long penght document into the hands of her naturalised free d.

"Where did you find it? he inquired.

"Just where my husband told you be had placed it, in your dream last might. I can up-stairs as soon as you left the house, and found the package of old letter in the top drawer of the burean, and there was the will right in the middle of it!!

Such is the jingular vision and its strict fulfill-

the bureau, and there was the will right in une-middle offil. It.

Such is the singular vision and its strict fulfill-ment. We have told a "plain, unwarmshed tale," without essential omissions, and without any fanceful embellished to the action of the singu-to be added is the fact, that The only thing to be added is the fact, that there was knew nothing of the existence of the discussion of the knew nothing of the existence of the bureau until the widow recalled to mind that there was such an article of furniture in the house; and that he was for the first time made aware that there was in the house a bundle of old letters there was in the house a bundle of old letters that he had not ex ined, when the missing will was placed in his hands.

NOTICE OF MEETINGS.

The Andovan, Ohio.—Children's Progressive Lycennest at Moriey's Hall every Sunday at 1114 A. H. J. E. orley, Conductor; Mrs. T. A. Vnapp, Suardian; Mrs. E. P. Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. F. Asst. Gnardian , Micu.—Lyceum meets each Sabbath at 1 o'clock adactor, R. N. Webster; Guardian of Grodpe, Ers.

MERCANTIS HALL—The First Spiritualist Assots in this hall, 32, Summer street: M. T. Dole, Samuel N. Jones, Vice President; Wm. Duncklee, The Childran's Progressive Lyccum meets at 10

chalton unesta in this hall, 22, Summer street. M. T. Doie, Presendent; Samuel N. Jones, Vice Prosident; M. M. Dunchler, Presendent; Samuel N. Jones, Vice Prosident; Man Dunchler, St. D. N. P. N. Period, Consulter; Miss Mary A. Sanhorn, Guardinad All interes should be selferessed to Charles W. Hunt, John M. L. Hall, M. L. M. Sanhorn, Guardinad All interes should be selferessed to Charles W. Hunt, John M. L. Hall, J. L. L. Hall, M. L.

Sarray March, Mrs Junesse and Lycous Society and Mrs. Hall Mrs. Francisco Lycous Society ran Hall—The First Progressive Lycous Society rate Hall, Welster Hall, Welster Lourser Orleans Sast Section, at 3 and 71% O'clock, p. Mrs. — Vive President, N. A. Simunous, Trassurer, n. — Vive President, N. A. Simunous, Trassurer, C. — Curcaspouling Secretary, L. F. Freeman; Recommendation of the Communication of the

Guardian.

Music Hall.—Lecture every Sunday after o'clock, and will continue until next May us agement of L. S. Wilson. Engagements has

conv., and will continue until next assertions at \$1\frac{1}{2}\$ age each of it. B. Willow. Empayments have the made with able, normal trance and inspirational speakers. Frantourism Hall—The South Red Lycous Association Frantourism Hall—The South Red Lycous Association where the state of the speakers are the state of the speakers. Frantourism Comments of the speakers described and the speakers which are the state of the speakers of the speakers at the Hall No.0 Springfield as even in the speakers of the speakers of the speakers of the speakers at the Hall No.0 Springfield as the speakers of the speakers at the spea

Treasurer.

Baltimore Mn.—The "The Spritcalist Congression of Baltimore had made and Wellington Bunday and Wellinday enhanced by the Statement had made and Wellinday enhanced treated. Mrs. Fo. Ill part quade till fatter under Gallert and Saralogo Hall, southwest corner Calvert and Saralogo Hall, southwest corner Survey and Saralogo Brogless and Saral

s. - The Spiritualists of Beloit hold regular ings at their church at 10½ a. M. and 7½ F. M. President; U. d. Hamilton, Secretary. Lycoum Mr. Wr. Wadawath Combuster. Man Q.

to; gent ents. Children's Progressive Lycoum assembles at Leander Dustin, Conductor; J. S. Crandon, As-nductor; Mrs. E. S. Dodge, Guardian. All letters to J. H. Crandon, Cor. Sec.

HAVEA, III.—Lectum medicarray Sanday evening at two viced, at Halyres's Bull.

H. H. Philters's, Victories; Miss R. Roper, Guardian.

Loves, 1/2.—The "Friends of Progress" organised pe-maneinty, 867, 9, 1665. They at the Hall of the "Salem Library Association," but do not hold regalar meetings. J. F. Sarant's, President; Mer. Carries. Blueddinon, Vice Prod-dent; J. & Odeman, Secretary; D. A. Garder, Treasurer; Johanthus Evenin, Collector.

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 71/2 p. m., in Temperance Hall, Market street between 4th and 5th.

Lowan, Mass.—The Children's Progressive Lycom hald mestings sery Bundy affermon and sensing, at 1% and 7 o'clock. Lycoms session at 10% a.m. E. R. Carter, Condo-tor: Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

ing Secretary.

AFRE, MASS.—The Spiritualists of Lynn hold meetings every

Sunday aftermoon and evening, at Codet Halls.

Lapaza I gan, Association of Spiritualists hold meetings

every Sunday, at 1964 a. w., and 5 r. w., at "Occupent Hall."—

Dr.S. B. Collins, Fren'; F A. Tettie, Sectionset:

Mano Manza, Win.—Programster Lyceum in day at 1 p. m., at Willard's Hall. Alfred Sec Krs. Jane Scoler, Guardian. The First Societ meet at the same place every Sunday, at 3 p. ence. O. S. Hazeltine, President; Mrs. Jan jary.

Mitwauere, Wil.—The First Society of Spiriticalists meets at two man's Hall. Bocial Conference at 1056 a. a. Address at two man's Hall. Bocial Conference at 1056 a. a. Address The Progressians (5 r.m. dec. October, Proceders, T. T. Watson, Conductor; Seale Farker, Quardan; Dr. T. J. Freeman, Musical Director.

Froups.

Monayahata, N. T.—First Society of Progressive Spiritual-sts—Assembly Rooms, corner Washington avenue and Fifth treet. Services at 8 p. m.

Milas, O.—Children's Progressive Lycoum meets every Sunday, at 10% o'clock a. H. Conductor, Hadson Tuttle Guardian, Emma Tuttle. oro, Man.—The Maribore Spiritualist Association offings in Forest Hall. Speaker engaged, Prot. Win taken week for a year. Mrs. Lause A. Taylor, See Bartas, N. II.—The September and Destinant Bartas, N. II.—The September and Destinant

Dunton, once a week for a year. Mrs. Lenne A. Taylor, Sec.
MANCHEFER, N. H.—The Spiritualists hold meetings
every Sunday, at 10 a. m. and 2 s. m. in the Police Court
Room. Seats from R. A. Souver, President; S. Parkee,

neon. Beats free. E. A. Soaver, President; S. Pusikes, Secretary.
New Year Crrz.—The Society of Progressive Sprintensies held needings every Studies, in Everett Bald, conce of Chirty-but and the Conference at 17 m. Children's Progressive Lowers at 25 p. m. F. Farans worth, Conscious, The The Theory of the Conference of the Children's Progressive Lowers at 25 p. m. F. Farans worth, Conscious, Sprintensies and Sp

New York.—The Friends of Humanity meet every flunday at 3 and 7½ P. M., in the convenient and comfortable hali; 270 Grand street, northeast coviner Forsythe, od block, and to Bowery, for moral and spirttual culture, inspirational and trance spacking, special text manifestations, and the relation of spiritual experiences, facts and phenomena. Seate free, and contributible taken m.

The Spiritualists hold meetings every Sunday at Lamartine field, corner of 8th avenue and West 28th Street. Lectures at 10 2 °clock a.m. and 7 p.m. Conference at 3 p.m.

Owned, N. T.—The Spiritualists bold meetings every Sun-lay as 61/2 and 71/2 p. m., in Lyceum Hall, West Second, care Bridge street. The Children's Progressive Lyceum seeds at 191/2 p. m. J. L. Fool, Conductor; Mrs. S. Doolittle,

dha of Groups.

Philadelphia, Pa.—The First Association of Spiritualists at Istermonias Hall, corner II and Wood siz. Lectures 8. adays at 10/5 at 2., and 13/5 at 2., cycosm No. 1 at 2/5 at 2.

First Spiritual Church of Philadelphia, Thom. son st. benefits of the Spiritual Church of Thiladelphia, Thom. son st. benefits of the Spiritual Church of Spiritual Spiritua First Spiritual Church of Philadelphia, Thom. son in the low From. Meetings Studies at 3 and 71/2 r. m. Lyon. No. 2 at 10 p. m. Epiritual Union, Washington Hell, 8th and Spring Garden ets. Studies. Loceum No. 3 at V a. m. Lectures at 10/2 a.m. and 11/2 p. m. Facvirance, R. 1. The Spiritualists now hold their mentices at the Musical Institute hall, Marcat squar.

Personne Mass.—Lycem Massication of Spiritualists hold the tings in Lycems Hall two Sundays in each flooth. Children's Fragressive Lycenn media at 10 Coloch a. S. Spackers, Francis and St. 18. Sp. Spiritualists of the Colombia Spiritualists of th

Sunday altermon at 115 o'clock. Progressive Lycoum at 1016 in the forenous.

QUINTY MARK—Meetings at 25% and 7 o'clock P. E. Progressive Lycoum insets at 15% p. m.

RICLINGER, IND.—The Priends of Progress bold meetings sever Sunday norming in litery Hall, at 105% a.m. Children's Progressive Lycoum directs in the same hall at 2 p. m.

RECTIOND, ILL.—The First Society of Spiritualists meet and RecTion of the Control of the C

RICHLAND CRITER, Wis.—Lycedim meets every Sunday at haif past one at Chandler's Hall. H. A. Eastland, O.nductor. Mrs. Della Pease, Quardian.

Brainorraid, Li.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Ball, South West corner that and Adams street. A. H. We-than President, H. M. Lauphesr Secretary. Children's Pro-rait's Lycoum every Sunday at I o'clock P. M. B. A. Rich-ards, Conductor, Miss Lists Porter, Guardian.

STCAMORE, ILL.—The Children's Porgressive Lycsom of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho-

of Society; Mrs. Barah D. P. Jones, Corresponding and Re-cording Secretary.—The Fraiernal Society of Spiritualisal hold meetings every Bunday at Fallon's Hall. Frogressies Lycoum nevets at 2 r. 2. Conductor, U. S. Williams; Guar-Lycoum nevets at 2 r. 2. Conductor, U. S. Williams; Guar-Lycou, C. C.—Meetings are bind; D. Tow Vereill Hall, of K. street-very Sanday of 14 a.m. abd 7 p. m. Children's Progressies Lycoum nevets at 2 p. m. Heary Bowman, Onductor; Miss O. A. Revester, Guardian Trans Harva Iras—The First Spiritual Society hold meetings in Fonce's Hall, corner 2nd and uhio streets. Mallison Allen, for 12t mouths, 15th, Spiriter, dengard, 2, Childrens Progressive Lycoum meets at the saine place at 3/4 r. M. 3. O'Grantilla, Conductor.

Ther, R. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10% t. m. and Ttg. m. Children's Lyoum at 3% s. m. Monros J. Notic, Overdector: Mr. Locals Scili Generaliza.

VINELAND, N. J.—Friends of Progress meetis ium street Hall, every Sunday, at 10½ a. m. methant, C. B. Campbell; Vice-Presidents, Mr

Woscastra Mass.—Mortings are held in Corticultural Ha-stery Sansky afternoon and evening, at '2 and 7 o'clock Children's Progressive Lycum meets at 12 o'clock ever Sunday at the same place. E. R. Fullery Corresponding Se-retary and Conductor of the Lycoum; Mrs. M. A. Stearn

YATES OUT, ILL.—The First Society of Spiritualists and riends of Progress meet every Sunday for conference, at ong's Hail, at 2% p. m.

PROSPECTUS

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